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CHRISTIAN WORK

THROUGHOUT THE WORLD.

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MY LATE MISSION TOUR TO THE EAST COAST OF AFRICA.

BY DR. J. LOUIS KRAPF.

My late journey to Eastern Africa was suggested by a letter which Charles Cheetham, Esq., of Heywood, Lancashire, addressed to me in autumn, 1860. He mentioned that, having read my volume, "Travels and Missionary Labours in Eastern Africa," he felt convinced that the United Methodist Free Church, with which he was connected, would undertake a mission to East Africa if I would place myself at the head of the enterprise.

After some correspondence on the subject, I was invited in November, 1860, to attend a meeting at Manchester, in which the committee resolved upon sending with me two German and two English missionaries to Eastern Africa. It was further resolved that the mission-station should be established at Kauma, a large village situated in the Wanika country, and in the vicinity of the savage Galla tribes, whose conversion to Christianity was ultimately aimed at. However anxious the committee were for the establishment of this station, they left it to my own discretion to select any locality which circumstances might render eligible within the dominions of the Arab ruler of Zanzibar, whose territory extends over a sea-board of twelve degrees of latitude.

In 1856 my connection with the Church Missionary Society, in consequence of failure of health, had been dissolved, and I was therefore perfectly free in regard to other missionary societies, as I am now free again, after the object, for which I returned to East Africa in connection with the Methodist Free Church, has been accomplished.

In the beginning of August, 1861, I left my German home, travelling with my four colleagues by Vienna to Trieste, whence we embarked for Alexandria.

On the 18th of August, 1861, we arrived at Alexandria, where I soon observed the great changes which had taken place since I was in Egypt in 1855. Civilisation has made considerable progress in many respects. We now see Europeans and Arabs stepping into carriages drawn by beautiful horses, and managed by Arab coachmen, to convey them to any place they like in the town or out of it. And how much has the quarter of the Europeans been improved and embellished since I saw Alexandria for the first time in 1837!

But alas! the amalgamation of the East with the West has also considerably increased the moral corruptness of Alexandria. I shuddered at being told by a German countryman (who had resided for a long time at the place) that there are whole streets occupied by lewd women of Arab, French, and Italian extraction, that more especially Wallachian Jewesses are involved in this moral depravity, which proves most dangerous to young people coming from Europe for commercial and other pursuits. Though they may have arrived with good principles, which they imbibed at home under the eyes of a kind parent or teacher, yet after a short stay they are engulfed in the pool of immorality, from which they seldom rise again, owing to the seductive influences by which they are surrounded.

No wonder that some well-disposed Europeans have expressed a wish that I might induce Mr. Spittler, the renowned Christian and philanthropist at Basle, to establish at Alexandria a kind of harbour or inn, in which young Europeans might obtain food and lodging at cheap rates, and be placed under the Christian influence and discipline of a house-manager who would have morning and evening prayers with them, who would provide them with good books, and act, in general, as a kind father and counsellor toward them in the affairs of the soul as

well as of the body. In fact, such an establishment should be founded in every large oriental town, where many Europeans are concentrated for secular business. It is not enough that they have a clergyman among them, though even of this benefit they are frequently deprived in oriental countries, where there is not that moral public opinion and tone prevalent in Europe.

A wish has also been expressed to me, that the Swedish, Danish, and Norwegian sailors might have a clergyman of their own, as annually more than a hundred Swedish merchant-ships enter the port of Alexandria. The Greeks, Romanists, and German and French Protestants have Divine service, but the Scandinavians are utterly neglected, unless they can speak English, French, or German. The necessity of getting a Swedish clergyman for Alexandria is the more obvious, if what I have learned regarding the present Swedish consul, who is a Roman Catholic of oriental extraction, be true. He is said to have refused six Swedish sailors admission even into the Protestant hospital which Dr. Fliedner has founded and provided with several very able deaconesses from Kaiserswerth.

In proof of the value which even Said Pasha, the late ruler of Egypt, has attached to this hospital, I may mention that he granted a donation of 1000*l.*, through the Prussian consul-general, Mr. Koenig, when this gentleman paid his farewell visit to His Highness. The late Said Pasha, in many respects, behaved very nobly toward Christian missionaries and churches in Egypt. At Alexandria he granted a large piece of ground for a German Protestant church, which is being built at present. He also assigned to the Scotch missionaries a vessel, in which, as in a floating chapel, the Gospel is preached to English and American sailors every Sunday. Besides, he granted to all clergymen and missionaries a free passage on the Egyptian railway, simply on presenting a certificate from the consul of the traveller. Greek, Romanist, Coptic, and Protestant clergymen and missionaries enjoyed this privilege all alike.

My old friend, Mr. Winter, the deceased English chaplain, in whose time, that is twelve years ago, by the liberality of the British residents at Alexandria, a fine English chapel was built, I found replaced by the Rev. Mr. Davis, an active clergyman, who is on a friendly footing with Mr. Sior, the clergyman of the German Protestants, for whom, as well as for those at Jerusalem, the late King William IV. of Prussia did much.

Lastly, I must make mention of the flourishing school which the Scotch missionaries have established among the higher classes of the Alexandrian population, who are very desirous of instruction, chiefly from secular motives, as the progress of civilisation and intercourse with Europeans holds out the prospect of lucrative situations to all those who have enjoyed a good education. Cheering as the activity of Protestant missionaries and clergymen undoubtedly must be to every Christian observer, the Protestants are far behind the Romanists, who, it is true, have greatly better supplies of money at their command.

At Cairo I stayed nearly two months, for the sake of the acclimatisation of my party, and for the study of the vulgar Arabic. At this metropolis likewise great changes have taken place since 1855. The once flourishing school of the Church Missionary Society has been given up, as Mr. Lieder, who conducted it, has become old, and the Society's efforts have been demanded in other parts of the world with greater urgency. However, other missionaries have taken up the work at Cairo in a vigorous manner. The American missionaries have schools frequented by several hundred male and female children. They also preach in Arabic to a good number of hearers, among whom there are Muhamedans, Copts, Greeks, and other denominations. The missionaries are assisted by able catechists, who are of great use to them.

The English missionaries sent out by the Society for the Jews have likewise a good school, consisting chiefly of Jewish children. On Sundays they also preach to the adults in Arabic. In connection with them is a former Jewish Rabbi, who is now a serious Christian, and has established a bookseller's shop in which only Christian books are sold.

As to myself, I felt a peculiar and delightful interest in the German missionaries of the Pilgrim Missionary Society of Chrishona. They entered upon the Cairo mission in 1861. Notwithstanding the short period they have been at work, they have done a great deal of good. In the first place, they have, by the assistance of the Germans, of whom there are about 200 at Cairo, constructed a simple little chapel, in which they preach to the Germans, and now also to the Arabs, every Sunday. Secondly, they have commenced a school, in which about forty children of Jews and Copts, &c., are instructed. But thirdly, what pleased me most is their boldness, cheerfulness of faith and love, with which they go about the streets, holding conversations on religious subjects with Germans, Copts, Armenians, Greeks, and Muhamedans, preaching Christ crucified to all who will listen to them. This is what no previous missionary has ventured upon at Cairo with such frankness, and which very few could do, if we consider the fanaticism of the Muhamedans, that has not yet fully passed away, but is, on the contrary, fostered by the many learned sheikhs who are at Cairo, which is the central-point of learning in Egypt. Besides, the pilgrim missionaries go to prison-houses, hospitals, barracks, and to the watch-posts of the Egyptian soldiery, to distribute tracts and Bibles, and to converse with any one who takes an interest in the salvation of his immortal soul. Though no remarkable conversion has yet taken place, we may, under God, expect a great blessing from the activity of these humble and self-denying men, who carry on their work, day by day, in great simplicity, with a strength of faith and

fervour, which put me, the older missionary, quite to the blush. Having neither male nor female servants, they themselves perform all their domestic work, buying, for instance, their food at the market and cooking it at home, &c. Having finished domestic duties, they go each to his respective labour,—one to keep school, others to town, where they preach, converse, and distribute Christian books, as opportunity is given. Except food and raiment they receive no fixed salary from their society. Only ten francs are monthly allowed to each of them for any private want which he may have.

During my stay at Cairo, it happened that Mr. Möhl, who devotes his energies especially to street-preaching, addressed some thirty or forty Muhamedans in a frequented street. There were several Copts present during the address. The Muhamedans no sooner observed them than they used abusive language against the Copts, scolding them for having lived so long among the Muhamedans, without telling them the sweet words of salvation which the Feringhee (European), whom they extolled to the skies, had brought to them.

Seeing all these great changes for the benefit of Egypt, I could not but thank God and take courage as regarded my own immediate work in Eastern Africa. It is true, there is also a counter-current which the ruler of darkness has prepared against the kingdom of God in the Egyptian metropolis. Infidelity and dissolute habits are great obstacles in the way of the missionary. You may frequently see Europeans playing at cards with Arabs at the public places, and certain streets cannot be passed even at daylight, owing to the impudence of Arab females. Perhaps European infidelity and a negative civilisation is destined to level the fanaticism of the Muhamedans and produce a process of dissolution of their religion. But as the negative and destructive tendency of man cannot satisfy his mind for any length of time, it may serve to raise in him a desire for something positive, which is offered by those missionaries preaching true Christianity, and exemplifying it in their lives. All things must work together for the cause of God, who rules with a sovereign will in heaven and on earth.

After a stay of nearly two months, we left Cairo to proceed to Aden. The voyage from Suez to Aden was to me a source of great pain, as paroxysms of fever harassed me during the whole passage. At Aden, nearly all my former acquaintances were dead or had left the place, but new friends were soon found. It is a great pity that no missionary has been sent to that important emporium, where you meet with Arabs, Hindoos, Abyssinians, Adals, Somalis, Suahilis, and others. A missionary would have plenty of work among the Hindoos, Arabs, and Somalis, and I have no doubt he would obtain much assistance and encouragement from the English population of the place. I cannot see how the good seed of the Gospel can be introduced into Arabia on one hand, and into the Somali and Adal country on the other, if nothing is done previously among those Arabs and Somalis who are under direct English sovereignty. Aden must be taken up as a missionary station.

Having made a short stay at Aden, we hired an Arab boat which was to carry us along the South Arabian coast as far as to the seaports of Shaher and Sihoot, thence across the Indian Ocean to Cape Guardafui, and finally disembark our party on the island of Mombas, four degrees south from the equator. Whilst sailing along the Arabian coast, we were several times in danger of making shipwreck through the carelessness of our Arab captain and crew. We were also nearly cast away at Barawa, on the African coast, where shipwrecked people are sure of being sold into inland slavery, if they are not murdered by the wild Somalis who inhabit the east coast from Cape Guardafui down to the equator, to the south of which begins the coast of the Suahilis, who are hospitable toward Europeans. When inquiring at Barawa for the road leading into the interior, I was told by the chiefs that they would allow me to proceed inland if I would bring for them a ship full of goods. There is a caravan route leading far inland, but Europeans must here meet with great if not insuperable difficulties, owing to the greedy propensities of the Somalis, who are all Muhamedans of the worst class.

When approaching the island of Mombas, we were carried beyond it at night, wind and current being against us. By divine goodness we safely reached the island of Zanzibar on the 7th of January, 1862, fifty-three days after having sailed from Aden. At first we felt much grieved at our disappointment in not landing at Mombas, but we soon found that our coming to Zanzibar was of essential service in regard to our future movements. The acquaintance we made with Colonel Pelly, Her Majesty's consul, was of the greatest use to us, as he not only received us most kindly, but introduced us to the Arab ruler of the island and the main land, and procured introductory letters to the governors of the coast. Humanly speaking, we would by no means have succeeded in our undertaking, if the consul had not given us his powerful protection with the Arab government, which would oppose any one not backed by consular protection.

As in Egypt, so at Zanzibar I observed great changes since 1852. The aged prince Said-Said died in 1856, and was succeeded by his son, Said-Madjid, who overcame his rival brother Bargash by the assistance of the English consul, Colonel Rigby, who succeeded the deceased Major Hamerton in 1857. All my former acquaintances were dead or had quitted the town.

What struck me most was the great influence which the French have obtained on the island since I saw it the last time. They have established a large hospital, superintended by an able physician, by nine sisters of charity from Bourbon, managed by fifty-six servants, by three European priests, and an apostolic vicar-general, who acts as quasi-bishop for

all the Romanists on the east coast. Until now, the priests have made no direct efforts to spread their religion. They have, besides preaching, or saying mass in their chapel on Sundays, limited themselves to teaching children matters of general knowledge, to instructing them in various kinds of handicraft, to manifesting toward the natives benevolent feelings, and by physicking the sick gratuitously. The result of all these endeavours has been, that the foreign benefactors are loudly praised, that more especially the apostolic vicar is extolled to the skies for his kindness and refined manners, by which he knows how to charm the natives and Europeans alike, and thus to prepare the way for religious efforts of a direct kind. No doubt, the Romanist missionaries in our days have learned from past experience, that it is unwise to speak out at once.

An institution similar to that at Zanzibar has also been commenced at Bagamoya, on the main land opposite to the island. There they have bought a large piece of ground for the sum of 11,000 francs, with a view of establishing mission stations along the caravan route leading to the central country of Miamesi, which has been described by Major Burton and Captain Speke. Most of the monetary contributions required for these institutions are, I was told, collected on the island of Bourbon, where single individuals have given as much as 20,000 dollars at once; otherwise the support given by the Propaganda at Lyons in France, would not be sufficient. I, for my part, am by no means afraid of the efforts which the Romanists are making in that part of the world, for I know from experience, that nothing but the pure Gospel and the Spirit of God can conquer the inveterate and materialistic paganism which prevails all over Eastern Africa. All other endeavours will be fruitless in the end, and the agents will retire in despair, as was the case at Gondohoro, on the Upper Nile. The Romanists make a great show at the beginning, they point to the great number of their converts, but these having no divine foundation, soon become tired of the yoke imposed upon them from without, and relapse into heathenism, unless the prospect of secular gain attaches them to the foreign priest. "All plants which my Father in heaven has not planted, shall be rooted out;" this is the principle by which all missionary work at home and abroad must be judged.

After a short stay at Zanzibar, Colonel Pelly, H.M.'s consul, had the kindness to introduce me to his Highness, Said-Madjid, who was most friendly at the interview, assuring me that he would show me and my companions even more kindness than I had experienced from his father, to whom I was under great obligations.

As the Consul one day in conversation suggested that he would like to see a mission-station established in the vicinity of Zanzibar, where he could better protect the missionaries than at the distant coast of Mombas, I held a consultation with my colleagues, the result of which was, that it was determined that the English should be located on the main land, near the Pangany River, in the kingdom of Usambara (where I had intended to establish a Mission in 1852), whilst the Germans should proceed with me to Kauma, and be settled there to teach the Waneka and Galla tribes.

Accordingly I left the English at Zanzibar, and went with the Germans by boat to Mombas, whence I set out immediately to meet my former colleague, Mr. Rebmann, at Rabbai. Having reached the landing place, I was met by a number of Waneka, who hailed my return to their country with overflowing joy. One man among them attracted my especial attention by his friendly look and by his whole behaviour. He wore a dress somewhat different from that of the others. Afterwards I learned from Mr. Rebmann, that this very man had lately entered the book, *i.e.*, embraced Christianity; that this was the man whom I had called in my book (German edition) the most hardened Maika, as he resisted all the efforts I made for his conversion during a protracted period of illness, which was caused by the sword-cut he had received from a Mkamba, with whom he had been at enmity. In truth, we should never despair of any man, for he who is not saved to-day, may be so in years hence.

I was much pleased with the work which Mr. Rebmann has hitherto carried on amidst many trials, but faithfully and perseveringly. He has gathered a little congregation of baptized Waneka, and of others, who are still inquirers, and under instruction and preparation for baptism.

Mr. Rebmann had the kindness to provide myself and party with four Christians, who were to show us the road to Kauma, and carry our luggage and provisions. It was about thirty miles from Rabbai to the territory of the Kauma tribe. We travelled from Rabbai generally over level, grassy, and cultivated country, passing now and then a village or hamlet of Waneka, who greeted us in a friendly manner. The wooded part of the road commenced when we entered the territory of the Kauma tribe, which resides, in fact, in an almost impenetrable forest. The latter consists of lofty trees and such a mass of underwood, that there would be no passage if the natives had not cut a road for several miles through the forest. Having reached the first village, where we were detained for a few days, we had to ascend and descend the country, till we arrived at the village Kauma, which is about 600 feet above the level of the sea. It is situated within a grove of cocoa-nut trees, surrounded by a dense forest, which, however, opens towards the east, after a walk of about ten minutes from the village. At the open spot you look down upon the lower country, which is not so much wooded; here you see the fine creek of Kilefi, which winds from the sea to within three miles of Kauma; you also have a fine view of the Indian Ocean, at about fifteen miles distance from the village, the inhabitants of which are well protected against their neighbours, the savage Galla,

with whom, however, they have hitherto been on good terms. The natives cultivate much rice, millet, maize, sugar-cane, red pepper, cassada or maniok, sweet potatoes, and other things which are cultivated in the Wanéka country.

After I had explained to the chiefs the object of my visit, viz., to bring them teachers of the word of God, who would show them the way to everlasting happiness, all of them with one accord gave their consent to a settlement in behalf of the missionaries. They promised to protect them, and to allow them to do what they pleased in their country, which, they said, belonged to the Arabs and Europeans. The chiefs had heard of and seen the good which the missionaries had done at Rabbai, and which, they expected, they would do likewise at Kauma, where they would be welcome. Lastly, the chiefs showed us outside of the forest, a fine spot, where the missionaries might cultivate their own provisions, and where they might build a house, wood and stone being abundant in the locality.

Having, to our satisfaction, settled our business with the chiefs of Kauma, we went to see Takaungu, a large Muhamedan village, situated on the coast at the distance of about fifteen miles from Kauma. As I wished that my colleagues should have their depôt at that village, it was of importance to them to see it, and to make the needful arrangements with the chief. From Kauma we descended slowly into the lower country, toward the coast. That tract of country was not so well wooded as the higher land. We found it also, here and there, well cultivated, and peopled by the Sanhilis, who are Muhamedans, whereas the Wanéka are all pagans, living on the hills. The chief of Takaungu, whom I knew since 1844, was very kind to us, promising all assistance in his power to the missionaries on their return to Kauma.

From Takaungu we proceeded by boat to the island of Mombas, which we reached after sailing about six hours. From Mombas I sent my German friends to Mr. Rebmann, at Rabbai, requesting him to keep them with him until they were acclimatised and acquainted with the Kisuahisi and Kiaika languages, so as to be able to commence missionary operations at Kauma.

This done, I returned by boat to Zanzibar, to convey my English colleagues to the coast of the Usambara, and select there a station for them. Immediately on my arrival I hired an Arab boat, which was to convey us to the Pangany river; but no sooner had we quitted the harbour of Zanzibar than we suffered shipwreck near the island, the boat's crew being absent, except the captain and one sailor. Having obtained another boat, we prosecuted our voyage, and arrived safely on the coast of Usambara, but, on asking the governor for permission to journey inland, we were refused peremptorily, although we showed him our letters of recommendation from the Sultan and from the English consul at Zanzibar. We forthwith reported the governor's conduct to the Consul, who requested the Sultan to recall, discharge, and imprison the refractory officer. His Highness complied with the consular request very promptly. However, we soon convinced ourselves of the impossibility of establishing at present a Mission station in Usambara, as the country was in a state of great confusion in consequence of the aged king, Kmeri, having died a few weeks previous to our arrival. As soon as the ruler of Usambara is reported dead, the public roads become unsafe, all trade and intercourse cease, people rob each other and commit outrages with impunity, until the new king is placed on the throne. This never takes place until after a solemn funeral, and the slaughter of several hundred people who are seized on the roads, and whose blood is sprinkled upon the late king's grave—an abominable custom which has risen from a superstitious belief that the deceased king wants women, slaves, state councillors—in short, subjects in the subterranean world.

I was under the painful necessity of sending back my German friends, Messrs. Elliker and Graf, who, soon after their removal to Rabbai, had been taken ill with fever, which prostrated their strength, so that from illness and discouragement they went back to Zanzibar, and thence by a Hamburgh vessel to Europe. In consequence of their quitting Africa, the contemplated Kauma station remained unoccupied, to the greatest grief of the chiefs of that country. It will probably remain unoccupied, unless the society which sent our party sends other labourers, or Pastor Harms, of Hermannsburg, occupies it, who long ago was desirous of establishing a mission among the Gallas, for which Kauma would be the most suitable outpost.

As my English colleagues were anxious to have their future station in the vicinity of Mombas, and as I fully approved their plan, from various reasons, I used all efforts to find out a suitable locality during their protracted illness. The Church Missionary Society having established a mission at Rabbai, I deemed it improper to select the same tribe for the sphere of the Methodist missionaries. I therefore made a series of inquiries *first*, among the tribes of Duruma and Shimba, residing in the south of Mombas and Rabbai; but as the fundamental conditions requisite for the foundation of a new station were not to be found in that direction, I transferred my investigations to the northern tribes of Rabbai and Mombas, where I knew there were villages containing from 1000 to 1500 souls. The conditions of a new missionary station are: 1, large population; 2, friendly reception by the chiefs and people; 3, high and healthy situation; 4, good arable soil; 5, good water, sufficiency of provisions, of wood, &c.

Finding these conditions realised in the north-west of Mombas, among the tribe of Ribe, I lost no time in making the necessary arrangements with the chiefs for a missionary settlement. There is a range of hills (from 500 to 1500 feet high), that in form of

a crescent runs along the eastern frontier of the Waneka country, which stretches from north to south about 1½ degrees (from 4 to 5½ south-lat.) and contains twelve tribes, the names and customs of which I have mentioned in my volume on East Africa. One of these tribes is called Ribe, in whose territory I discovered a fine projecting hill, which is called Muangiri, situated about 500 feet above the level of the sea. At its foot there is a perennial brook which has good water. It rises from the north-eastern part of the hilly range, and empties itself into a beautiful creek which runs from the sea at Mombas, westward toward the Suahili village, Makarunge, where I landed. Having travelled about six miles over a grassy, wooded and gently rising plain, I crossed the brook and ascended the hill about 400 feet till I reached the point where I wished to locate the mission station, and from which we had a most magnificent view of the sea, toward the lower country (inhabited chiefly by Suahilis), and the greater part of the range of Kinika hills. On the top of Muangiri hill there is a little plain (of about twelve or fifteen minutes walk from east to west) on which a considerable Christian village may be constructed hereafter. The materials of stones and timber are in abundance, for there is a forest of fine trees on the eastern slope of the hill. In the immediate neighbourhood of Muangiri are numerous huts and hamlets of the Waneka, and their central village is only twelve minutes' distant, situated in a dense forest, which serves as a strong fortress in the emergency of war.

When I acquainted the chiefs of Ribe with the object of my coming, viz., that I wished to place teachers of the word of God among them, as I had done formerly among the Rabbai-tribe (which borders upon Ribe), they gave immediately their unanimous consent to my undertaking, without the least opposition or objection. Besides, they declared themselves willing to procure timber for our building the necessary accommodation. In acknowledgment of their readiness in allowing myself and party to enter their country, I gave them, according to custom, a bullock, *i. e.* its value, five dollars.

Scarcely had I commenced transacting my business with the chiefs who were sitting under a tree, when a heavy rain came down. It was the first rain which had fallen that year. This circumstance increased the good feelings of the people in a remarkable manner. Like the Waneka of Rabbai, with whose chiefs I agreed in 1846 for a mission settlement under the first fall of rain, the Ribe people exclaimed: "There you see, the foot of the Msungu (European) carries rain into our country, and our famine will be at an end, when a Msungu comes to reside with us." I of course protested against their superstitious way of thinking, and directed their minds to Him who would give them the water of life by the gospel, which I wished to carry to their country.

On my return to Mombas I went on foot amidst the showers of rain. This, and the great bodily exertions which I had made during the last fortnight in travelling to Shimba and Duruma, to find out a suitable locality for a missionary settlement, brought on me a serious attack of fever. All of us were now prostrated by illness, a circumstance which produced very uneasy feelings in my mind in regard to the Mission, of which I was the leader. What would become of it, if all should die or be compelled to quit the country, and thus the whole undertaking which had been commenced with so much cheerfulness and hope of success, should fail and be frustrated? However, I looked up to Him who so often had carried me through the most difficult circumstances. I remembered, that great sufferings and difficulties on the part of the missionaries preceded the incipient mission at Rabbai. I recalled to my mind the principle laid down by the God of Missions as a general rule, according to which missionaries must first expect apparent destruction and the baptism of suffering before they can succeed, lest they glory in human strength and wisdom. No incipient missionary and mission can dispense with a passion-week of longer or shorter duration—for "except a corn of wheat fall into the ground and die, it abideth alone—but if it die it bringeth forth much fruit."

My colleague, Mr. Wakefield, and myself, having somewhat recovered from illness toward the end of June, we resolved upon commencing the Ribe-station in good earnest. Accordingly, we put our little iron house which we had brought from England, into two native boats, which were then rowed by Suahili sailors along the western creek, which leads from Mombas to the village Makarunge, where the iron-sheets were landed and carried by sixty Warika to Muangiri-hill. The natives were most eager to carry our loads, as under the pressure of famine, they wished to gain the means for buying food. They carried one load for one and a half measure of Indian corn, which is equal to about a sixpence. In times of cheapness you get as much as ten or twelve measures for a sixpence.

But before we could erect our iron-house, both Mr. Wakefield and myself were compelled to live in the dark and miserable huts of the natives, in which we were greatly troubled by rats, ants, lizards, and even by serpents. Besides, we were harassed by attacks of fever, owing chiefly to our bad accommodation. The rain, and still more the ignorance and laziness of our Suahili servants, were great obstacles to the speedy erection of our iron-house, which we longed to enter in consequence of the delicate state of our health. Mr. Wakefield was weakened by fever and dysentery so much, that he could not assist me any further in the building business, which often so puzzled me and my helpers that we had to undo on the next day what we had done on the day previous.

However, toward the end of July, the iron-house stood erected, to the marvel of the natives, who came from far and near to look at the miraculous

work of the Msungu (Europeans). We entered it with great delight, though it was deficient in one essential point. The sun-beams heated the iron-sheets in such a way that the house was like a furnace. To obviate this difficulty, I constructed a roof of cocoa-nut-leaves, which was placed two feet above the iron roof. By this contrivance the house became delightfully cool, even in the day-time, and at night it was even too cool, owing to the susceptibility of iron for cold.

As we, however, were too much confined in the iron-house, we found it necessary to construct a pole-house, after the fashion of the Suahilis. The Warika came in great numbers, to assist us in carrying wood, &c. In general, a spirit of activity and industry, which quite astonished me, lighted at once upon the natives. Males and females, old and young, came by dozens to labour for small wages. Some wished to carry wood, others to fetch water, or to twist leaves for the thatch of the roof; again, others desired to make ropes, to prepare mud and lime, or to clear our purchased piece of land from grass and brushwood, and cultivate it with rice, maize, millet, cassada, pepper, &c. Every one of them wished to work, and thereby gain food and clothing.

From our neighbours, I had bought for forty dollars, about forty or fifty acres of good land and forest, for the purpose of cultivating our own provisions, and of affording the natives an opportunity for work, so as to prevent, as much as possible, the habit of beggary, which had given me so much trouble at the Rabbai Mission. If a petulant beggar came, I would tell him:—"Go and work, and whatsoever is right, I will give you." Besides, I wished to acquire the whole Muangiri-hill for the mission in behalf of future converts, and to keep off the noisy heathens and their abominable practices, performed in the vicinity of the mission-establishment.

In the forest there are fine trees, especially the copal-tree. Cotton grows wild, also the columba-root is found on our ground. This root is called Kauma by the Waneka, and as there is plenty of it in the tribe of Kauma, the latter has probably derived its name from that plant.

The causes which have rendered the Waneka more active and industrious than in former times, are chiefly: 1. In 1857, they lost all their cattle by the marauding Masai who came about 300 miles from the interior, to carry off all the cattle of the coast-tribes. The Waneka since that time are afraid of breeding cattle, in order not to attract those robbers, who, presuming that they are the sole proprietors of cattle throughout the world, will go to any distance and any nation, where they hope to be able to capture their favourite object. They kill and destroy males and females, young and old, with whom they meet on their expeditions. 2. Having for several years past suffered from famine (from want of rain), the Waneka have been compelled to contract debts with the Muhamedans (Suahilis) on the coast, to buy food and raiment. These debts are accumulated in a strange fashion—as for instance, he who borrows ten dollars from a Suahili, has to pay twenty at the end of the year. If a Waneka cannot pay, his children are captured and sold into slavery, or he himself is kept in prison until his relatives have paid the debt. No wonder the Waneka make their best endeavours to get by labour the means of paying their debts. 3. The people of Rabbai, whom Mr. Rebmann has inured to labour, have excited a spirit of emulation among the neighbouring tribes. The Ribe being the northern neighbours of Rabbai, have often seen what Mr. Rebmann is doing there. They have observed that the Rabbais are able to buy new garments with the money they have gained by labour and industry, whilst the Ribes go about wearing ragged dresses, or skins of animals, or plaiting banana-leaves around their loins.

All these circumstances have been productive of the spirit of industry, by which the Waneka, who were formerly so lazy and indifferent, are actuated now. Labour has given us an occasion for getting more intimately acquainted with the natives, for teaching them obedience and good order, of which they were so sadly deficient, and finally for preaching to them the gospel, which they otherwise would not have been ready to listen to. Besides, they themselves had an opportunity of becoming familiar with our character and designs intended for their own welfare. Soon after our entrance into Ribe, several young men were desirous of spiritual instruction, but owing to our illness and accumulated business in building we could not devote to them that amount of time which was necessary for teaching them—for in the first beginning a missionary has to struggle for his external existence. Besides, Mr. Wakefield had yet to learn the language of the country. However, there is great hope for the success of the gospel at no distant period. During the three months which I stayed at Ribe, Mr. Rebmann obtained an addition of ten souls to his congregation at Rabbai. When I left Europe in 1861, I was told by a man of great learning in Germany, that all my endeavours for the conversion of the East Africans would be utterly fruitless and hopeless, for those bestialised (!) negroes, as well as the real negroes, were perfectly incapable of moral improvement, the structure of their sculls being a proof that God himself had never made them to rise above sensuality. All that they were made for was to remain in a relation of dependence to the whites. These wicked principles, which a great geographer in Germany diffuses by words and writings with great plausibility, will I am sure, be refuted historically. They have, in fact, been refuted by the conversion of a number of East Africans.

History will be the best argument against such foolish theorists, who will be refuted by the victories of the missions in East, West, and South Africa.

Having established the station at Ribe, and con-

sequently obtained the object which had carried me to East Africa for a short time, I took leave of my dear colleague, Mr. Wakefield, who, I am happy to say, has in the mean time received a fellow-labourer in the person of Mr. New, who left England on the 12th December, 1862. By this time he will have joined his colleague at Ribe, having had a good opportunity of sailing to East Africa in a vessel which conveyed Colonel Playfair, a well-disposed and celebrated officer, to the consular post at Zanzibar.

A few days previous to my departure from Mombas (which took place on the 7th October last), I had the pleasure of meeting the enterprising German traveller, Baron von der Decken, a former officer in the Hanoverian army. In 1861 he had made a tour to Mount Kilimanjaro, which he calculates to be 20,000 feet high. He himself ascended it about 8000 feet. He fully confirmed the existence of snow, which many geographers denied when Mr. Rebmann and myself conveyed the first information on this subject to Europe. Now our opponents believe what they would not believe because missionaries had been reporting it. On the 4th of October, the courageous Baron started with 100 Suahilis, with Dr. Carsten, a geologist, and a European officer, for the Masai country, situated in the south of Mount Kilimanjaro, to discover new regions, and no doubt his discoveries will be very important ones, if he ever returns.

Next month I shall give an account of my journey home.

Kourthal, May, 1863.

PARISH WORK IN THE EAST OF LONDON.

BY AN EAST-END INCUMBENT.

The peculiar difficulties of an East London minister arise mainly—First: from the vast numbers with which he has to deal. Secondly: from the unfavourable conditions under which his people are ordinarily placed with reference to their dwellings, their opportunities of air and exercise, and similar matters in common with the humbler classes of all our crowded towns. Thirdly: from the multiplication among large masses of people of opportunities for, and incentives to sin, and the greater scope afforded to the influence of evil example.

To illustrate the first point it is not necessary to quote extraordinary instances where thirty or forty thousand persons are placed under the spiritual charge of a single incumbent, with one or perhaps two assistants. Let us consider the case of a district containing eight thousand souls —of these a thousand belong to the shop-keeping class, the remainder consists of artisans, mechanics, day labourers, and persons of no fixed occupation. It is not too much to say that in the course of a single year twelve hundred of these will have changed their place of residence, adding that number of fresh parishioners to the ministerial charge — while in the poorer districts a dozen crowded lodging-houses, with their five hundred inmates constantly shifting, will bring in the same period some two or three thousand new cases under the care of the parish clergyman.

Secondly: with regard to sanitary matters, which exercise so important an influence over the moral condition of the people, it would be difficult to speak too strongly of the obstacles encountered by a Christian minister in his efforts for improvement. The broad and seemly streets which are the boundaries of his parish, are riddled with black narrow courts, without thoroughfares for air or traffic, and often unlighted by a single lamp. The tall, grim houses, with their rickety stairs, dark as night, often covered with filth which it is no one's business to remove, swarm with pale and sad-eyed tenants, four families occupying as many rooms on every landing; filthy and half-naked children squabble and scream before the doors, or sprawl indolently here and there upon the pavement. Stumble up this broken staircase, grope your way to the first room door, and knock. The atmosphere of the room sickens you; ventilation there is absolutely none, and the close heat is almost intolerable, but the children are cowering over the fire, and inhaling the fragrance of the saucepan in which the father's dirty shirt is being boiled for Sunday's wear. The reeking wash-tub stands in the corner, at which the frowsy mother is standing; the floor, unscrubbed for weeks, is littered with miscellaneous specimens of the animal, vegetable, and mineral kingdoms; a huge dilapidated bedstead, bearing a confused heap of tumbled clothes and pillows left in their disordered state from morning till evening for months at a time, occupies one-half of the room, in which that family of seven will pass the night together. Water must be fetched from the end of the court during *one hour* in the morning, and is left to stand the day and night absorbing the impurities of the polluted air around it. Perhaps the father works at home, and sits at that stool making shoes for years together, without one draught of country air or one glimpse of the green hills, or the briny blue sea. Oh! to sweep away these hotbeds of pestilence, and to pour the blessed light and air of heaven into these dim abodes of human misery and toil.

Third. The poor man's steps are dogged with temptations to vicious self-indulgence. The gorgeous gin-palaces, radiant with gas, stand invitingly open far into the cold midnight. Profligates at the street corners await their victims on their way to the early morning markets. Dancing saloons and music rooms,

penny gaffs, and three-penny theatres, have multiplied like mushrooms during the last few years. Go up to this lamp-post, you can count fifteen dram shops visible as you stand. They have put sawdust outside some of the doors, and sprinkled it with rum to bait the waverer with its pungent fumes. Anybody is welcome inside, and the devil has recruiting sergeants before the bar for every department of his service. Merged in the mighty multitude of human life, how easily does the ruin of a soul at scenes like these pass unnoticed by any but Him who marks the sparrow's fall! How impossible is it, or nearly so, for human sympathy, if awakened, to trace out the victim of evil companionships from one haunt of vice to another, through this wilderness of crowded streets! It is impossible to give any idea to those who have not seen something of the "depths of Satan," of the ingenuity and subtlety of the artifices by means of which, on a systematic plan, the innocent and unsuspecting are lured into the paths of infamy and ruin.

It will be easily understood that special forms of evil prevail among special classes of the East-end population; but it will be difficult to find a parish where drunkenness and licentiousness do not form the principal impediments to Christian work: as a rule, all classes and sexes habitually drink spirits. In a district of some seven hundred houses inhabited by the poorest class, it is calculated that no less than two thousand five hundred pounds are spent annually in debauchery alone. The depravity of the young in districts especially influenced by the abandoned of the other sex is positively frightful. So rapid is the process of corruption where social evils are so gross in form and intense in character as in some parts of the East, that the minister learns to tremble for every boy and girl in his Sunday schools, lest a few hours should suffice to blight the fruit of years of anxious pastoral labour. In many parishes, marriage is the exception, and the neglect of it the rule. Baptism is either unsought for the children, or desired only as a charm to save a dying babe from death, or to make it sure of heaven. Among the small tradespeople in the poorer streets, the Lord's-day is observed only by a scanty minority; in some places, as in Petticoat Lane, Whitechapel, or Club Row, Bethnal Green, it is the most animated market-day of the week. The working man, paid on Saturday night, makes his purchases too often on the Sunday morning, to his own infinite disadvantage; and the throngs of street-sellers of all descriptions look forward to Sunday's business to keep them for half the week. The laws against Sunday traffic are wholly inoperative, and even the closing of the publicans' front doors during the hours of Divine service, is often only a screen for a brisk trade by way of the back door or an adjacent shop.

It is time to turn from descriptions such as these, to give some account of the minister's work itself, and the results of Christian effort in spreading the knowledge of Christ among the masses of the ignorant, the indifferent, and the vicious of the East of London; and I believe that there is no field of Christian labour where the direct effect of religious teaching is more distinctly to be traced, or more remarkable trophies of Divine grace to be won, than an East London parish faithfully and prayerfully worked by an able and devoted minister. Surrounded by the darkest forms of poverty, misery, and sin, he dwells, as it were, on the very brink of David's horrible pit, amid the miry clay; but daily is he privileged to witness how souls are brought up from hence by delivering grace, their feet set upon the rock of ages, and their goings established.

It is perhaps scarcely necessary to say that the preaching of Christ, not in any party sense, but as denoting a setting forth, apart from controversy and curious speculations, of the great truths about the Lord Jesus as the appointed Saviour, Sympathiser, and Friend of guilty men, is the chief means blessed by God for the conversion and enlightenment of the ungodly and deluded. Step into one of these low lodging-houses. Fifty tramps, thieves, and beggars sit against the wall, around the blazing kitchen fire. Pluck your Bible from your breast-pocket, and bid them listen to the word of life. The oath, the song, the clamour, are hushed in an instant. You read how that poor woman steeped in sin obeyed the gracious invitation, "Come unto me, ye weary," and, falling at Jesus' feet, found present pardon, and was bid to go in peace. How Bartimeus, the blind beggar, persevered through taunt and scorn, and, casting away his garment, came to Christ and was enlightened. How Zaccheus, old in theft, climbed a tree, just from curiosity to see the Lord, and came down to his feet a forgiven penitent. You add some story from your own experience of some poor pickpocket or erring sister, who did as those had done, and now rejoice in Christ, and drink out of a silver cup and eat the broken bread in memory of Him. You have touched some rough man's heart; you have opened up the fountain of high and holy hope in some poor lost girl's bosom. Ask them to kneel down and pray, and who knows but that this night the mighty Spirit will draw forth from some of those softened hearts the soul's birth-cry, the prayer of the publican, "God be merciful to me a sinner." Go on with this day by day, cast your seed in faith into these turbid waters, and believe one to whose ministry God has given many souls like these, though you see not where it sinks or where it springs, you shall have sheaves to carry at the Lord's harvest-home.

As a class, you will not find the Spitalfields thieves—bred from infancy in the "guilt gardens," where from father to son crime is handed down as an heirloom, and no other training given them but that of roguery in all its forms—suddenly lifted up to the scale of honest artisans; or the thousand professional beggars of Whitechapel, or schemers and crimps of Ratcliff and Rotherhithe, restored *en masse* to habits of dignified industry; but man by man you may be the means of lifting up many a

lost one from the pit of nature's ruin to the estate of God's children, and realise in his time the truth of the declaration, "He that winneth souls is wise." Much remains yet to be done: gather the men round you into Bible classes, for they need to be taught the first principles of profitable knowledge. Start a working men's club, where such men, or those that may become such, may find a cheerful place to read and smoke and talk in, besides the devil's house of call—the gin-shop. Form a benefit club, and let working men manage it. Get the right men, and they will manage it for themselves better than you can do it for them; taking care in all religious meetings, except church service, to keep the men separate from the women. Start free lectures on Saturday nights, and social tea meetings, where working men shall address their fellows; respect them and trust them yourself, that they may respect and trust each other and themselves, and you will gather around you the best of all lay-agency—volunteer missionaries of sobriety and Christian truth, who have learnt the blessings themselves of what they will recommend to others who are yet what they have been.

Deal with the fallen and the sinful as Christ dealt with them, in the spirit of pure and patient love, and you will find that the pastorate in the dark places of East London is no thankless or unfruitful charge.

In arranging services or meetings in such districts as those of which I am speaking, punctuality, and the strict fulfilment of any promise made, are of great importance. The poor and uncultivated are very restless, and impatient of disappointment. Hearty and extemporaneous addresses, enriched with anecdote drawn from their own class of life, illustrated by pictures or experiments, have a never-failing charm, and variety is indispensable.

It is very long before one accustomed to refined life learns to discriminate between sincerity and imposture in the multitude of individual cases which will come under the notice of one known to have a feeling heart, and able upon occasion to relieve temporal suffering. I have had two hundred persons at my door at a time soliciting assistance, and probably not more than two out of the number were suitable objects for it; the most clamorous certainly the least. Never help a drunkard with money, it will only multiply his cups. At the same time, alms-giving cannot be dispensed with altogether, and a coat or a pair of boots seasonably given, may save a worthy man from the workhouse or the prison for ever.

One of the most valuable applications of money is its employment in the form of prizes for stimulating tidiness in domestic management, or in the form of bonuses as an encouragement to saving.

The East of London is at last pretty well supplied with good National Schools, but it is practically found that some instrumentality is required, between this and the lower strata of our people, to make the latter avail themselves of education in any form, and that all excuse may at least be taken away from those who profess to be too poor to afford payment. Very great, accordingly, has been the blessing attendant upon Ragged Schools in the East of London. They have proved not only feeders of our National Schools, but doors of hope and centres of temperance and missionary effort in dark places. The highest authority can be quoted for the opinion that the remarkable decrease in metropolitan juvenile crime is very much owing to the operation of these institutions, and of the refuges so often associated with or growing out of them. Thousands of boys have been through their means rescued from a career of crime, and trained to honest industry as seamen or soldiers, in the shoe-black brigades, the rag brigades, or some other of the many novel kinds of employment developed out of this movement. To open up an untouched and benighted corner of a parish, no plan has been found to answer better than to establish a free school in the midst of the people, with evening school for elder children, drum and fife bands, temperance clubs, mothers' meetings, and ragged services. Everything depends, under God, upon the teacher in charge, as his personal character as a devoted and consistent sympathiser with the poor is the fulcrum on which the work rests.

Care must be taken to sift the scholars, that the right class alone be reached, and denominational teaching must be avoided. Through the children the parents are reached, and systematic visitation should go hand-in-hand with the work of the Ragged School.

Much as has been done by these schools, it is astonishing how our work is continually swallowed up by the increase of population, as barriers on the sea-beach by the flowing tide; and fresh efforts are rendered absolutely necessary.

In a small district known to me, containing 2127 children between three and twelve, it was discovered at a recent investigation that no less than 1352 attended no school whatever.

A few words upon lay agency will not be inappropriate. It is not true that the lay agent can find his way where the clergyman cannot; the converse is nearer the truth where the clergyman has not made himself personally unpopular. It is true, however, that the laymen of the class of our City missionaries can do some kinds of work for which few clergymen are adapted, and there is no well-worked parish in the East where they are not employed. Not only does he set the minister's hand free by relieving him of minor details, but he can render to the working man a certain sympathy of equality, if I may be allowed the expression, which has its influence and importance, and which is often shown to be most valuable and even indispensable. It often proves, in districts where the men are employed out of doors, that a missionary finds his day hours occupied in the visitation of the women, busied as they are with domestic cares, and that evening visitation is very valuable conducted

by laymen pursuing by day their ordinary avocations, and therefore less liable to be lifted up into a conventional position superior to the sympathies of the class to which they minister. In the case of the begging, cadging, street-selling, and criminal classes, however, the missionaries learn by experience their strangely irregular habits, and know when to find each at home.

The services of the Bible-woman, or female missionary, have proved one of the most valuable agencies in the working of East-end parishes. They can advise and minister to the women under circumstances and in a way in which men would necessarily be unavailable; and in the important work of seeking out and reclaiming the fallen, the most remarkable success has attended the efforts of female agents.

It is my sincere conviction that we may regard the progress of Christian work in the East of London very hopefully; not only has the remarkable religious movement which has permeated all classes during the last two or three years produced wide-spread results of a cheering character among the impressible and demonstrative population of the great eastern parishes, but there is a decided increase of activity and reality in the regular operations for the spiritual benefit of the poor in connection with Christian congregations at large. There is little doubt that God will bless humble, steady, patient, and persevering labour, sustained in faith and prayer, to the development of deeper and more permanent results than a temporary religious excitement could produce without it. The opening of our churches for private prayer, the establishment of united family devotion, court by court, in some of the poor districts, are steps in the right direction. With all its unscrupulousness and proselytising zeal, the Church of Rome has no hold whatever upon the people at large, and infidelity is more and more at a discount.

Nothing will prove a surer guarantee for the growth and prosperity of the Church's work, than the fulfilment of the church militant prayer—that God may inspire it with the spirit of truth, unity, and concord, that all who confess his holy name may live in amity and godly love. S. T.

A VISIT TO SPAIN ON BEHALF OF MATAMOROS AND OTHER PRISONERS.

The religious persecution in Spain continues painfully to occupy the public mind. An attempt has been made, but without success, to arrest its progress. The petition addressed to her Majesty Queen Isabella, by the ladies of France, and carried to Madrid by myself, was presented to the queen when surrounded only by members of the royal family, by a generous-minded prince, nobly devoted to the cause of religious liberty. The queen was greatly agitated when the petition was placed in her hand. At first she refused to read it, but, yielding to the entreaties of the prince, she at length did so, declaring repeatedly that her conscience as a Catholic queen commanded her to let justice have its free course, and to refuse the pardon sought. The king was at first silent, but afterwards spoke to the same purpose; even in the admirable petition addressed to the queen he discovered the workings of the secret societies. "We cannot grant a pardon to Matamoros and his accomplices," said he, "unless they return to the Church of Rome." Urgently entreated to give a favourable answer, the queen retired to her cabinet, declaring that she would place the petition in the hands of the ministers. This was a polite refusal, after one more bluntly expressed. It is thought that all this had been arranged beforehand in the most secret councils of the Court, between the queen and her confessor. Father Claret is the true King of Spain; Sister Patrocinio is its oracle. Assuredly, if the President of the Council of Ministers, the Marquis of Miraflores, had been consulted, matters would have taken quite another course. He had promised this pardon to the prince, and also to the French Ambassador, M. Adolphe Barrot, who had asked for a full and free forgiveness of the accused. But the ministers were not even consulted. Constitutional government is but a fiction in Spain, especially in matters of religion. The Inquisition, officially abolished, still exists as a dark and occult power. Its pressure is still everywhere felt in this unhappy country, over which it has exercised so fatal an influence. The ministry which should refuse to be a docile instrument of persecution in its hands, and dare to yield to the tolerant spirit of the nineteenth century, would inevitably be overthrown.

The apathy of public opinion on this grave question of liberty of conscience, elsewhere so universally solved in its most favourable sense, is perhaps one of the most afflicting symptoms of the state of Spain. The press supplies very significant revelations on this subject. On the morrow of the day when the petition had been presented to the queen, a Catholic newspaper denounced the prince who had taken this courageous initiative, "as guilty of an attempt against the constitution and the laws of the kingdom," and congratulated the queen on her refusal. One journal only, in Madrid, dared to plead the cause of the condemned at Grenada, and to advise the queen to exercise her royal mercy in their favour. The author of the excellent article entitled "The Royal Pardon," is M. Fernando Corradi, a generous-minded writer, who has made many sacrifices in the defence of a cause but little popular in Spain. He is one of those men who, by

looking to the future, console themselves for the checks and disappointments of the present. We cannot resist the temptation of quoting a portion of this article, which does the greatest honour to M. Corradi. Starting from this, that a man may be legally condemned by an unjust law, the offspring of a time of intolerance and tyranny, he asserts that the duty of the sovereign is to correct the rigour of the law by the exercise of the most noble of his prerogatives, that of pardon. "It is a beautiful thing to conquer hearts by clemency, to listen to the voice of mercy alone, when public vengeance or our country's weal do not call for the inflexible rigour of the law. Founded on the doctrine of sacrifice and abnegation, the Catholic Church has gained more souls by mildness and persuasion than paganism by its tortures, returned to in an evil day by the Holy Office, in the name of a God of love whose name they outraged . . . . Penetrated by these feelings, more than 30,000 ladies of different countries, a great number of whom are Catholic, have addressed *to Her Majesty an humble petition.* They supplicate her to exercise her royal prerogative of pardon in favour of the prisoners of Grenada and Malaga, whose only crime is the profession of a religion not recognised by the State. The voice of these supplicants is but the voice of justice and humanity."* This noble language has not remained entirely without an echo. The article in the *Clamor Publico* has been reprinted in several newspapers, and conspicuously in the *Avenir*, an important organ of public opinion in Seville. But in the capital it has called forth great opposition from the press, especially from the *España*, where, in the name of the memories and historical traditions of the country, it is demanded that the old intolerance should continue. "Spain," says the editor of this journal, "is providentially Catholic. It is the glorious doctrine which God Himself has assigned to her. It is for this that God has chosen her, that He has multiplied for her both heroes and saints; that He has given her bishops like Osio, Isidore, Leander, Eugenius; kings like Recarede, Pelagius, Saint Ferdinand, Isabella the Catholic; brilliant stars in the past, when Church and State were indissolubly joined together. Three words — God, country, king—overshadow the history of Spain, like a holy trinity. Herein is the secret of our strength and of our greatness, and the promise of victory graven, as in the time of Constantine, on the sabanum of the future: *In hoc signo vinces* . . . The queen, in her reply to the petitioners, can only be inspired by sentiments worthy of a Spanish princess, of the dignity of the Catholic religion, and of the people who have entrusted to her the care of their destiny."

Such is the summary of the reply of the *España;* and this language from a political journal, a stranger, it is said, to ultramontane violence, is only the more significant. It represents with tolerable fidelity the state of public opinion in Spain. No political man would dare openly to attack it, for fear of losing his popularity and for ever cutting off all access to power. And this explains the reply of one of the chief partisans of progress—M. Olozaga—when discussing the trial at Grenada: "It is very unfortunate," said he, "but what can be done? Divided in politics, we possess the exceptional privilege of unity in religious belief. We have bought it sufficiently dear: we must preserve it at any price!" *Unity* is the idol to which Spain has sacrificed her most precious blessings. To establish its reign, now tottering, she drove out the Jews and the Moors, proscribed her own children by hundreds of thousands, converted her provinces into deserts. The wild dream of Philip II. is still the Utopia of some benighted statesmen, who think themselves wise because they repeat the empty formulas of a bygone age. Queen Isabella, in refusing to pardon the Spanish Protestants, has, unfortunately, public opinion in her favour.

We must not, therefore, be surprised at the severity displayed by the High Tribunal, composing the Court of Appeal, in the last stage of the trial which has just taken place at Grenada. It is true the most fanatical magistrate in the province had been chosen as president—a man the most implacably hostile to liberty of conscience, a worthy successor of Torquemada—Don Francisco Amoros y Lopez. I wrote thus when in Grenada: "My only hope in coming to Grenada was to fulfil a duty of sympathy and Christian affection, but I have had the sad privilege of being present at the last pleadings of a trial which so long has kept all in suspense. The matter was brought before the supreme tribunal on the 22nd and 23rd of April. A numerous and attentive audience filled the hall. The reading of the act of accusation, which made up a folio volume, lasted not less than three hours. The defence, timid in the first instance, soon rose to the height of the principles it advocated. The sacred words of *Gospel, liberty of conscience, liberty of worship*, rang out more than once during the debates. The advocate of Matamoros and of Alhama—Don Antonio Moreno Diaz—became truly eloquent when, overleaping the bounds of the court, he showed all Europe was interested in the trial of Grenada, and public opinion as in favour of the accused, whom the law might condemn but could not dishonour. He was not less happy when, describing the existing laws as a residue of the old intolerance which no longer dares to avow itself, he hailed the dawn (alas, how uncertain!) of a better day for Spain. The president interrupted him several times with ill-disguised passion. He seemed to sit on the bench only as the principal accuser. He thundered against English Bibles, exalted *holy* intolerance, uttered invectives against the *false doctors* who dare to take away from the Bible its most consoling doctrine, that of the Immaculate Conception! One of the accused, Trigo, having declared that he was no longer a Catholic,—

"'Ah, you are a Protestant!' cried Don Fran-

* *El Clamor Publico.* Art. of 14th April, 1863.

cisco Amoros; 'well, you shall learn what it costs to be one in Spain!'

"While listening to this extraordinary outburst, while hearing the avocat fiscal (queen's counsel), throwing incessantly into the face of the accused the word *apostacy*, as an echo of the intolerance of the worst times, one might have fancied oneself present at a scene of the Inquisition. Matamoros was admirable in his calmness and serenity. He exercises over his companions in captivity the ascendency of a superior mind. He is a Christian, a confessor of the early time. He nobly took upon himself the responsibility of all the acts of which they were accused, and his courageous confession of faith was only interrupted by an arbitrary exercise of authority on the part of the president, who declared the sitting at an end."

As might have been foreseen, the sentence of the first judges has been confirmed. Matamoros has been condemned to nine years of the galleys, and the loss of his rights of citizenship: Alhama and Trigo, to seven years of the same penal servitude, for "unlawful association, and an attempt to abolish or change the religion of the State." The crime of apostacy has been set aside. It entailed an aggravation of punishment. The condition of the condemned is not the less deplorable. Besides the prisoners of Grenada, there are three others in the dungeons of Malaga, in whose favour the royal clemency should likewise be implored. They are D. Antonio Marin, D. Antonio Canenco, and D. José Gonzalés, condemned likewise to seven years of the galleys.

"I am going to bid adieu to our brethren," I wrote, on leaving them, "with the bitter regret of not having accomplished anything, for the present at least, to ameliorate their condition. I feel as if the best part of me remained with them in the dungeons of Grenada. God will support them. His presence is visible in this prison where prayer is heard. Matamoros cannot take a step, but the inhabitants of this dismal abode—thieves, and the very refuse of society—uncover respectfully before him. They feel that a good man is passing by!" If the sentence pronounced against these faithful confessors of Jesus Christ is rigorously executed, they will be transported to the *bagne*, clothed in the dress of convicts, forced to perform the hardest labour. Will the health of Matamoros, already so much enfeebled by three years' imprisonment, be able to endure this trial? It is, indeed, very doubtful! What an amount of responsibility does a government take upon itself when it treats as malefactors, *and rivets the convict chain upon them, men worthy the respect of the whole world!* Matamoros is not alarmed at the prospect. He is content to go to the galleys, and to bear with him the message of Christ!

"There," says he, "I shall preach His divine word. In these sorrowful abodes where so many wretches languish and die of that thirst which produces weariness of soul, there is the more need of the water of life." The queen's pardon is held out to him, if he promise to return to the Church of Rome. But he spurns this pardon with a loftiness of eloquence and faith worthy the confessors of the primitive Church. "Ah, I can understand that when matters of this world are called in question, a guilty person may be given this alternative. But I cannot understaud how they can so lightly tell a peaceful subject, a sincere Christian, who has the honour of suffering because he is a Christian, that he must cease to be one in order to obtain his liberty! Such an example of tyranny could hardly be found in the annals of Spain while under the Moorish tribes. Poor Spain! My poor country!"

This same spirit is breathed in an admirable letter, written on the 2nd May, and which cannot be read without emotion: it is like a martyr's hymn! "Behold, the time has come for my departure to the galleys; the time when my enemies pour forth all their rage! To describe all their inquisitorial intrigues would be impossible. But what does it matter! Onward! Onward! Let the holy name of Christ be glorified!

"I cannot hesitate about my path. The Lord Himself opens the door wide before me. There is no sorrow, no opprobrium, no suffering, which I will not joyfully accept for the service of Christ.

"Now that I have lost all my rights as a citizen, that it is impossible for me to speak, my enemies attack me with redoubled fury. Oh, I do not return them hatred for hatred. I am resigned to my fate. I pardon them with all my heart. Onward! Onward! I accept as just and good all that it has pleased my Heavenly Father to decide for me.

"Dear friend, beloved brother, if I were led to the pillory, to the gibbet, all would be sweet to me for the unchanging love of Him who is our consolation, our strength, our perfect hope and our life!"

It is sweet to think that men who are under the weight of so iniquitous a law, are upheld by so lofty a faith and such divine consolation. Solemn duties do not the less devolve upon those who share their belief, and who feel the value of that liberty of conscience for the sake of which it is so glorious to struggle and to suffer. These duties are understood. We have just learnt that a large deputation, among whom are eminent men from all the nations of Europe, members of the British Parliament, ex-ministers from Holland and Prussia, distinguished personages from France and Switzerland, are proceeding to Madrid, to solicit for the last time the pardon of Matamoros. Should this pardon be refused, an appeal will doubtless be made to public opinion by means of the press. The Spanish Government will be pilloried by the whole of Europe. If there are points in bad government which the nations now will no longer endure, these are acts of religious intolerance which are no longer of our day, persecutions which cannot be carried on without shame to the nation which tolerates them. Let us hope that the solemn step

about to be taken in Madrid by the representatives of European Protestantism, aided by the efforts of the diplomatic body, and the letters of several sovereigns, will not be fruitless, and that Queen Isabella, who during the Passion Week found it in her heart to exercise her royal clemency towards criminals justly condemned to death, will no longer withhold her pardon from Christians who read the Bible and who pray in their dungeons!

Paris, May, 1863. JULES BONNET.

MISSION VOYAGING IN THE SOUTH SEAS,

BY THE MISSIONARY BISHOP.*

MY dear * * *—We returned on the 7th instant from a voyage of such unusual interest that I am induced to send you at once a short account of it.

We chartered the "Sea Breeze," schooner, in June last for four months; she is a vessel of seventy tons register, a little larger than the old "Southern Cross," and as well suited for our purpose as a vessel can be which is built to carry passengers in the ordinary way. No voyage can of course equal in importance those early expeditions of the Primate, when he sailed in his little schooner among seas unknown, to islands never before visited, or visited only by the sandal-wood traders. But I never recollect myself so remarkable a voyage as this last. I do not mean that any new method was adopted in visiting islands, or communicating with the natives. God gave to the Bishop of New Zealand wisdom to see and carry out from the first the plan, which more and more approves itself as the best, and perhaps the only feasible plan, for our peculiar work. But all through this voyage, both in revisiting islands well known to us, and in recommencing the work in other islands where, amidst the multitude of the Primate's engagements, it had been impossible to keep up our acquaintance with the people, and in opening the way in islands now visited for the first time, from the beginning to the end, it pleased God to prosper us beyond all our utmost hopes. I was not only able to land on many places where, as far as I know, no white man had ever set foot before, but to go inland, to inspect the houses, canoes, etc., in crowded villages (as at Santa Cruz), or to sit for two hours alone amidst a throng of people (as at Pentecost I.), or to walk two miles and a half inland (as at Tasiko or Apée). From no less than eight islands have we for the first time received young people for our school here, and fifty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands, exclusive of the islands so long known to us of the Loyalty Group. When you remember that at Santa Cruz, *e. g.* we had never landed before, and that on this voyage I was permitted to go ashore at seven different places in one day, during which I saw about twelve hundred men; that in all these islands the inhabitants are, to look at, wild, naked, armed with spears and clubs, or bows and poisoned arrows; that every man's hand (as alas! we find only too soon when we live among them) is against his neighbour, and scenes of violence and bloodshed amongst themselves of frequent occurrence; and that throughout this voyage (during which I landed between seventy and eighty times) not one hand was lifted up against me, not one sign of ill-will exhibited; you will see why I speak and think with real amazement and thankfulness of a voyage accompanied with results so wholly unexpected. I say *results*, for the effecting a safe landing on an island, and, much more, the receiving a native lad from it, is in this sense a result of the great step that has been made in commencing an acquaintance with the people. If I live to make another voyage, I shall no longer go ashore there as a stranger. I know the names of some of the men; I can by signs remind them of some little present made, some little occurrence which took place; we have already something in common, and as far as they know me at all, they know me as a friend. Then some lad is given up to us, the language learned, and a real hold on the island obtained.

The most distant point we reached was the large island Ysabel, in the Solomon Archipelago. From this island a lad has come away with us, and we have also a native boy from an island not many miles distant from Ysabel called Anudha, but marked in the charts (though not correctly) as Florida.

It would weary you, if I wrote of all the numerous adventures and strange scenes which in such a voyage we of course experienced. I will give you, if I can, an idea of what took place at some few islands, to illustrate the general character of the voyage.

One of the New Hebrides islands near the middle of the Group was discovered by Cook and by him called "Three Hills." The central part of it, where we have long had an acquaintance with the natives, is called by them "Mai." Some six years ago we landed there, and two young men came away with us, and spent the summer in New Zealand. Their names were Petere and Lauri; the former was a local chief of some consequence. We took a peculiar interest in this island, finding that a portion of the population consists of a tribe speaking a dialect of the great Polynesian language, of which another dialect is spoken in New Zealand. Every year we have had scholars from Mai, several of whom can read and write. We have landed there times without number, slept ashore three or four times, and are well known of course to the inhabitants.

* This paper is kindly forwarded to us by Bishop Selwyn.

The other day I landed as usual among a crowd of old acquaintances, painted and armed, but of that I thought nothing. Knowing them to be so friendly to us, instead of landing alone I took two or three of our party to walk inland with me; and off we started, Mr. Dudley and Wadrokal being left sitting in the boat, which was, as usual, a short distance from the beach. We had walked about half a mile, before I noticed something unusual in the manner of the people, and I overheard them talking in a way that made me suspect that something had happened, which they did not want me to know. Petere had not made his appearance, though in general the first to greet us, and on my making inquiries for him, I was told that he was not well. Not long afterwards I overheard a man say that Petere was dead, and taking again some opportunity that offered itself for asking about him, was told he had died of dysentery. I was grieved to hear this, because I liked him personally, and had expected help from him when the time came for commencing a Mission station on the island. The distance from the beach to the village where Petere lived is about a mile and a half, and a large party had assembled before we reached it. There was a great lamentation and crying on our arrival, during which I sat down on a large log of a tree. Then came a pause, and I spoke to the people, telling them how sorry I was to hear of Petere's death. There was something strange still about their manner, which I could not quite make out; and one of our party who was not used to the kind of thing did not like the looks of the people, and the clubs and spears. At last one of them, an old scholar of ours, came forward and said, "The men here do not wish to deceive you; they know that you loved Petere, and they will not hide the truth; Petere was killed by a man in a ship, a white man, who shot him in the forehead." Of course I made minute inquiries as to the ship, the number of masts, how many people they saw, whether there was anything remarkable about the appearance of any person on board, &c. The men standing round us were a good deal excited, but the same story was told by them all.

After a while I walked back to the beach, no intimation having been made of unfriendliness; but I had not gone more than a quarter of a mile when three men rushed past me from behind, and ran on to the beach. Meanwhile, Mr. Dudley and Wadrokal in the boat were rather uneasy at the manner of the people standing near them on the reef; and they too suspected that something unusual had occurred. Presently they saw these three men rush out of the bush on to the beach, and distribute "kava" among the people, who at once changed their manner, became quite friendly, and soon dispersed. It was quite evident that a discussion had taken place inshore as to the treatment we were to receive; and these men on the beach were awaiting the result of the discussion, prepared to act accordingly. There was scarcely any danger in our case of their deciding to injure us, because they knew us well; but had we been strangers we should have been killed, of course; their practice being naturally enough to revenge the death of their countryman at the arrival of the next man who comes from what they suppose to be their enemies' country.

This story may show you that caution is necessary long after the time that a real friendship has commenced and been carried on. We never can tell what may have taken place during the intervals of our visits. I returned to the village with Mr. Kerr and Mr. Dudley, and slept ashore, thinking it right to restore mutual confidence at once; and there was not the slightest risk in doing so.

Now let me tell you about an island called Ambrym, lying to the south of Aurora and Pentecost, the two northernmost islands of the New Hebrides group.

Ambrym is a grand island, with a fine active volcano, so active on this last occasion of our visiting it, that we were covered and half blinded by the ashes; the deck was thickly covered with them, and the sea for miles strewed with floating cinders. We have repeatedly landed in different parts of the island, but this time we visited an entirely new place. There was a considerable surf on the beach, and I did not like the boat to go near the shore, partly on that account, but chiefly because our rule is not to let the boat approach too near the beach, lest it should be hauled up on shore by the people, and our retreat to the schooner cut off. So I beckoned to some men in a canoe (for I could not speak a word of the language), who paddled up to us, and took me ashore.

As I was wading to the beach, an elderly man came forward from the crowd to the water's edge, where he stood holding both his arms uplifted over his head. Directly that I reached him, he took my hand and put it round his neck, and turned to walk up the beach. As I walked along with him through the throng of men, more than 300 in number, my arm all the while round his neck, I overheard a few words, which gave me some slight cue as to the character of their language, and a very few words go a long way on such occasions. We went inland some short distance, passing through part of a large village, till we came to a house with figures, idols or not I hardly know, placed at some height above the door.

They pointed to these figures, and repeated a name frequently, not unlike the name of one of the gods of some of the islands farther to the north: then they struck the hollow tree, which is their native drum, and thronged close round me, while I gave away a few fish-hooks, pieces of red braid, &c. I asked the names of some of the people and of objects about me, trees, birds, &c. I was particularly struck with two boys who kept close to me. After some time I made signs that I would return to the beach, and we began to move away from the village; but I was soon stopped by some men, who

brought me two small trees, making signs that I should plant them.

When I returned to the beach, the two boys were still with me, and I took their hands and walked on amidst the crowd. I did not imagine that they would come away with me, and yet a faint hope of their doing so sprang up in my mind, as I still found them holding my hands, and even when I began to wade towards the boat, still close by my side in the water. All this took place in the presence of several hundred natives, who allowed these boys to place themselves in the boat and be taken on board the schooner. They are now here at Kohimarama, I am thankful to say, teaching me their language, and already beginning to read short words in it themselves. This is a fair illustration of a first visit to an island where all goes well, where every one seems friendly, and confidence is at once established: though we seldom obtain any scholars on our first visit. It is one of the remarkable facts connected with this voyage, that we have here now natives of several islands or parts of islands visited during the last winter for the first time.

I was somewhat anxious about revisiting an island called Tikopia. Once we were there, five or six years ago. The island is small, and the inhabitants probably not more than 300 or 400. They are Polynesians, men of very large stature, rough in manner, and not very easily managed. I landed there, and waded across the reef among forty or fifty men. On the beach a large party assembled. I told them in a sort of Polynesian patois, that I wished to take away two lads from their island, that I might learn their language, and come back and teach them many things for their good. This they did not agree to. They said that some of the full-grown men wished to go away with me; but to this I in my turn could not agree. These great giants would be wholly unmanageable in our school at present. I went back to the edge of the reef—about 300 yards—and got into the boat with two men: we rowed off a little way, and I attempted, more quietly than the noisy crowd on shore would allow, to explain to them my object in coming to them. After a while we pulled back to the reef, and I waded ashore again; but I could not induce them to let me take any one away who was at all eligible for the school. Still, I was very thankful to have been able twice to land and remain half an hour or more on shore among the people. Next year (D.V.) I may be able to see more of them, and perhaps may obtain a scholar, and so open the island. It is a place visited by whalers, but they never land here, and indeed the inhabitants are generally regarded as dangerous fellows to deal with, so I was all the more glad to have made a successful visit.

Nothing could have been more delightful than the day I spent in making frequent landings on the north side of Santa Cruz. This island was visited by Spaniards under the command of Mendana nearly 300 years ago. They attempted to found a colony there, but after a short time were compelled by illness and the death of Mendana and his successor to abandon their endeavour. It is apparently a very fertile island, certainly a very populous one. The inhabitants are very ingenious, wearing beautiful ornaments, making good bags woven of grass stained with turmeric, and fine mats. Their arrows are elaborately carved, and not less elaborately poisoned; their canoes well made and kept in good order. We never before landed on this island, but the Primate long before I was in this part of the world, and two or three times since, had sailed and rowed into the bay at the north west end, called Graciosa Bay, the fine harbour in which the Spaniards anchored. I went ashore this last voyage in seven different places, large crowds of men thronging down to the water's edge as I waded to the beach. They were exceedingly friendly, allowed me to enter the houses, sit down and inspect their mode of building them; they brought me food to eat, and when I went out of the houses again, let me examine the large sea-going canoes drawn up in line on the beach. I wrote down very many names, and tried hard to induce some young people to come away with me, but after we had pulled off some way their courage failed them, and they swam back to the shore.

Two or three of the men took off little ornaments and gave them to me; one bright pretty boy especially I remember, who took off his shell necklace and put it round my neck, making me understand, partly by words, but more by signs, that he was afraid to come now, but would do so if I returned as I said in eight or ten moons.

Large baskets of almonds were given me, and other food also thrown into the boat. I made a poor return by giving some fish-hooks and a tomahawk to the man whom I took to be the person of most consequence. On shore the women came freely up to me among the crowd, but they were afraid to venture down to the beach. Now this is the island about which we have long felt a great difficulty as to the right way of obtaining any communication with the natives. This year, why and how I cannot tell, the way was opened beyond all expectation. I tried hard to get back from the Solomon Islands so as to revisit it again during the voyage, but we could not get to the eastward, as the trade wind blew constantly from that quarter.

At Leper's Island I had just such another day—or rather two days were spent in making an almost complete visitation of the northern part of the island—the people were everywhere most friendly, and I am hoping to see them all again soon, when some may be induced to join us.

It would be the work of days to tell you all our adventures: how at Malanta I picked two lads out of a party of thirty-six in a grand war canoe going

on a fighting expedition—and very good fellows they are; how we filled up our water-casks at Aurora, standing up to our necks in the clear cool stream rushing down from a cataract above, with the natives assisting us in the most friendly manner:—how at Santa Maria, which till this year we never visited without being shot at, I walked for four or five hours far inland wherever I pleased, meeting great crowds of men all armed and suspicious of each other—indeed actually fighting with each other—but all friendly to me:—how at Spirito Santo, when I had just thrown off my coat and tightened my belt to swim ashore through something of a surf, a canoe was launched, and without more ado a nice lad got into our boat and came away with us, without giving me the trouble of taking a swim at all:—how at Florida Island, never before reached by us, one out of some eighty men, young and old, standing all round me on the reef, to my astonishment returned with me to the boat, and without any opposition from the people, quietly seated himself by my side, and came away to the schooner:—how at Pentecost Island, Tarionda, a lad (whom the Primate in old days had picked up in his canoe paddling against a strong head wind, and kept him on board all night and sent him home with presents in the morning) now came away with me, but not without his bow and poisoned arrows, of which I have taken safe possession;—how Misial felt seasick and home-sick for a day or two, but, upon being specially patronised by the cook, soon declared that no place could compare with the galley of a Mission vessel, to the truth of which declaration the necessity of enlarging his scanty garments soon bore satisfactory testimony; how at Ysabel the young chief came on board with a white cockatoo instead of a hawk on his wrist, which he presented to me with all the grace in the world, and with an inquiry after his good friend, Captain Hume of H.M.S. Cordelia, who had kindly taken me to this island in the winter of 1861. I think I could manage to entertain a party of young children, and possibly some of their parents too, for a few hours with the history of our last voyage, more full than usual of interesting scenes and incidents; but you will more care to know—what is to be the end of all this? Is it our business to sail among Melanesian Islands, land as often as we can, bring away as many scholars as are disposed to come away with us—and nothing more?

These are the very questions I want to have an opportunity of answering; and the best answer perhaps is given by telling you the history of our connection with the island of Mota in the Banks' cluster of islands. There we have already begun to carry out the system which will I trust before long be at work on many islands, and of which these introductory visits to islands are the first stage.

Five years ago we thought it better not to land there; we remained sitting in the boat, and exchanged presents only with men swimming about us.

The next year two lads came away with us; just as many have this year for the first time joined us from *their* islands. When we went back again, after spending the summer in New Zealand, I slept ashore, and queer stories they tell us now of what they thought of that wonderful stranger, the opinion at length prevailing, that I was one Porisris, who had died at Mota, but who had now returned in another form to his own land. It was evident, they said, that it must be so, for this unknown person went to the house which Porisris had occupied, and slept there, and it was consequently no less clear, that every man when he died went to New Zealand, the country from which Porisris had returned, and there passed through certain changes till he reappeared in his own land. They have other ideas, thank God, on these matters now.

When we were making up our party in that year for New Zealand, many Mota scholars came with us. Then it was that we reduced the language to writing, printed elementary books, &c. The next winter I passed with Mr. Dudley in the island. No man as yet stirred about without his bows and arrows; no man from one village, except under certain circumstances, felt sure of being able to trust himself in any other. A strange religious ceremony, in which some hundreds of people were more or less concerned, went on for two months in the very village in which our little hut was placed. We could not obtain any boys from any other village of the island to come and live with us; we had only a kind of desultory school daily at the village where we lived, and we went daily to different parts of the island, gathering small parties of people to what by courtesy was called school. After three or four months we went back to New Zealand, carrying with us a party of lads from Mota, of whom we had made some trial during the winter. Some of them made considerable progress during the summer in New Zealand, and our next winter upon the island, which I spent there with Mr. Pritt and Mr. Kerr, was very different. The manner of the people was everywhere most friendly; and lads were given up to us from many villages of the island, while some others from the other islands of the Banks' Group, and some of our scholars from the Solomon Islands were also living with us. And now, when we returned again to New Zealand, our summer school began to assume a different appearance; many lads indeed were there brought for the first time from their homes, but there was also a goodly band of old scholars, able to read and write, and willing to make themselves useful in many ways, besides the best way of all, viz.:—setting a good example to the new-comers. The last winter spent on this island of Mota has been by far the most hopeful of all. Mr. Pritt and Mr. Dudley were there for nearly three months. During this time, fifty scholars were fed, clothed, and taught at the Mission Station—a somewhat grand name for two huts and a good-sized barn-like school-room; more than seventy persons attended the daily school; and a feeling of thorough good will towards the

mission party prevailed throughout the island. From many villages of Mota and from six adjacent islands, boys were brought to this central school, and men and women coming freely from every quarter saw and heard what was going on.

Now you ought especially to notice this fact, that the cooking, washing, and fetching wood and water, for this large number of scholars, were done by the lads who had been with us in New Zealand, and by the boys whom they taught and worked with. It would have been quite impossible to carry on the school without their regular assistance: and all this labour was voluntarily undertaken by them in their own island, in the sight of their own heathen countrymen idling about. Mr. Pritt had indeed to superintend the whole, and to do many things daily which in England do not usually form part of a clergyman's duty; but the native lads worked on from first to last with perfect regularity and good temper. Besides all this, they taught in the school, and went to the different parts of the island, taking their classes in the various villages. Some of them were made responsible for the boys brought from the adjacent islands, and young persons who only one or two years ago were themselves without any clothing or instruction, might be seen writing down the strange words in these new languages, and working up their vocabularies.

The change on this island of Mota is so great, that we contemplate it with a feeling hard to be described. The verse is perpetually in our minds: "Thine heart shall fear and be enlarged." Now men may walk where they please in Mota, and, unless there be some special quarrel between two or more villages, scarcely a bow or club are seen. There is no reluctance shown now in sending boys to the school at Alomak, the name of our station, and no fear is entertained of their being ill-treated by the people of the place. How different from our first winter there! And in the neighbouring islands which we visit, each voyage we find the most favourable feelings existing. Natives of them all have been with us, and the influence of our Mota scholars, and of our short sojourns at Mota, has extended itself on every side.

We have now twenty-two scholars here, from six of the Banks' Islands, some far more advanced than others, but all of them are trustworthy; their influence for good upon the school cannot be overrated: indeed, the whole character of our school is changed by it; in no former year have we even attempted to do what is being done here now; we had no one sufficiently well-trained to do it. All the necessary cooking for a party of sixty-one is done entirely by Melanesians, under the superintendence of Mr. Pritt, and two young persons from Norfolk Island; while gardening and industrial work form part of the daily employment of us all; and in this way the boys grow up to be really useful to us here, and their help will be invaluable to us on their own islands.

This is all the growth of three or four years—the result, humanly speaking, of bringing away two lads from the Banks' Islands to spend a winter at Lifu, five years ago. Six of them will (D. V.) shortly be baptised; and others are, we hope, following closely in their steps. There can be little doubt, humanly speaking, that they will soon be competent to act as teachers to their people.

The ultimate object which we keep in view is the permanent location of native missionaries in their own homes. This whole question of the occupation of the islands by English and native missionaries is much misunderstood. You ought to have the map open before you, and, in the first place, to bear in mind the great difference in climate between the eastern and western islands of the Pacific.

In Polynesia, in the eastern islands of the Pacific, English missionaries have for many years been living. The climate is not unhealthy; the inhabitants all speak dialects of a common language, and natives of one cluster of islands can live without any fear of disease on other groups.

But in Melanesia no attempt has been made to locate missionaries permanently, if only the five most southerly islands are excepted.

The two most southerly of all — the Loyalty Islands—differ altogether from the northern islands; they are exclusively of coral formation, with no dense forests and swamps and rank vegetation. Fever and ague are unknown there. Aneiteum, Tana, and Erumango have been occupied by Scotch and Nova Scotia missionaries.

In discussing the mode by which these islands should be occupied, you must remember that it is generally assumed that a permanent occupation of an island by English missionaries is the only way by which Christianity can be introduced into it.

What I want you to see is, that the attempt has for some years been made to locate permanently *strangers*, almost exclusively from Rarotonga and Samoa on some few islands, and that the attempt has been followed by the most disastrous results.

It was quite natural that men coming from the Eastern Pacific should take it for granted that a plan which was found to answer there might be adopted in the Western Pacific also. In the Eastern Pacific natives of Rarotonga Island, and of the Samoan Islands, had been placed with advantage on other groups. They found there a climate like their own, and a common language and similar habits existing among the inhabitants.

But in Melanesia the climate is not like the climate of Polynesia, and the languages and dialects are innumerable. In only five or six of the most southerly of the New Hebrides islands, upwards of seventy Rarotongan and Samoan men, women, and children have died; some few have been killed; the rest have wasted away with fever, ague, and dysentery. The climate of Tana has been found no less unhealthy to the Scotch missionaries, among whom, I grieve to say, the mortality in the last four years has been very great. The Loyalty Islands need

not be considered. It is known to us all that they form an exception in respect of climate to all other Melanesian islands.

Now we are principally concerned with islands lying from 50 to 400 and 500 miles nearer the Equator than the northernmost of the islands in which all this grievous mortality has taken place. We can have no grounds for supposing them to be more suited to an English constitution than the southern islands; it is reasonable to suppose that the excessive heat would make them less so.

What is then to be done? Are we to abandon the hope of placing missionaries in the New Hebrides, Banks', Santa Cruz, and Solomon Islands, where already we have established in many places friendly relations with the people; where we can in not a few instances speak their languages, and from many of which we have received scholars, during many years past? No, indeed; there is no need to abandon that hope; there is every reason to look forward to its fulfilment.

But we must work on towards this object very cautiously; and we must bear in mind the fact that the work of the English missionaries is to prepare the way in the islands for Melanesian missionaries, and to train natives of Melanesian islands to become missionaries to their own people.

We cannot occupy these numberless islands with English clergymen. Where are they to come from in such numbers as to carry on the work in two or three hundred islands? We cannot employ natives of other countries, for the climate is too unhealthy. We must look to natives of each island for doing the work in their island, or (it may be) in islands similar to their own in climate.

This, then, is our plan. When we have succeeded in obtaining any persons from any given island to come with us to New Zealand, and when we have learned the language fairly well, then we go and live for three or four months in the winter on the island. Even then the Mission vessel ought to call in upon us at intervals of three or four weeks; for we may at once be attacked with fever and ague, or we may find the people less friendly than we had expected.

The result of our living a short time on the island is, that we win the goodwill of some of the people, and carry on continuously the teaching of the lads who have been with us in New Zealand.

In two or three years, by a repetition of this process—spending always the winter on the island, and returning always with our old scholars to New Zealand for the summer—we may hope to find great changes for the better taking place.

I have described at length what *has* taken place, thank God! at Mota.

Now all this time the English missionary, during the time that he is on the island, is trying to prepare the way for the native missionary, who is eventually to be placed permanently upon it. But the most important part of his work is done in New Zealand. It is here that the future missionaries must be trained for their task. It is in the quiet regularity of our college life, and not amidst the distractions of a heathen island, that we must seek by God's grace to qualify these young men for their future work.

If this plan were not rendered necessary by the reasons I have assigned, I still believe it would be by far the best plan for the real permanent work of building up these native churches. I am fully persuaded that no abiding work would be done by hastily placing imperfectly-educated men on heathen islands. The quickest way to occupy the islands of Melanesia is to secure *from these islands* a supply of really competent and earnest men, speaking their own languages, accustomed to the climate, conversant with the habits and modes of thought of the islanders. You may depend upon it, that the true nursery of missionaries for the islands is the Central School at Kohimarama.

I am quite satisfied that these young men could not have been trained on their own islands to be what they are. For I am not speaking only of their religious feelings and good emotions, but of the steady methodical habits which they have acquired. Yesterday, e.g., I was writing part of this letter in our hall. I am pretty well accustomed to think well of Melanesians; but yet I did just lift up my head from my paper at 4.30 P.M., when I saw Padhea and Mai, two lads from Florida and Ysabel, islands more than 2000 miles away, bringing in the plates and pannikins for tea, and arranging them in order, counting them once or twice to see that all were rightly placed. It is only on this last voyage that the Mission vessel ever reached their islands; and they have been with us only two months and a half. The head cook for the week, a Mota lad who himself, three years ago, had never worn a stitch of clothing in his life, had taught them by signs, three days before, what they were to do. The sun was their only timepiece, but they understood very well that it was time now to get the tea-things ready, so they left the party on the beach eating shell-fish, and quietly went about their work. It was nothing to do, in one sense, but it was the orderly, business-like way of doing it that I liked to see. Two other lads, meanwhile, were on their way to the dairy to fetch the milk, while the loaves of bread were being cut up into portions of half a pound in weight for each Melanesian, and the tea poured out into pannikins, and our table (the clergyman's table), and the teacher's table, furnished with plates, &c. One more lad, the guardian of the knives and spoons, did his share of the work, and then the first bell was rung to summon us all to our meal.

All this kind of thing goes on three times a day, and in the course of nine weeks every person in the school has taken his turn at it. We can supply nine youths, intelligent, and honest, and punctual enough to be our head cooks; and it really *is* rather a surprising thing that in a few months' time they should

have acquired such orderly habits. In an establishment where sixty-one persons have to be fed three times a day, there is a good deal to be done, and it is done here by five lads, of whom the most intelligent has been from two to four years with us, and the rest are perhaps here for the first or, at most, the second time. During the last three weeks we have been as punctual as clock-work; breakfast at 6 A.M., dinner at 12·30, and tea at 6.

I don't mean to say that this could all be done, unless we had amongst us one or more persons able and willing to give directions, and see that they are carried out. Mr. Pritt is kindly doing all this; I hope that very soon he will have no further occasion to do so; the lads are learning all the mysteries of the kitchen—not very abstruse mysteries in our case—as quickly as they can be learnt.

Now transfer yourself in thought to a Melanesian island. Think what it is to us to land at Mota, e.g., with the certainty of being relieved from the trouble of many things that we must otherwise attend to, by our band of Mota scholars. When we landed there the other day, after an unusually long absence of nearly nine months, the good people carried all our things up the steep ascent to our station, and the cooks for the week set to work at once to cook yams and make tea without a word being said; and this was the first hour they were spending on their own island after nearly nine months' absence. Of course we would not dream of requiring a boy to do such a thing; they like to do it, because they are really fellows of the right sort, and partly because they see that we are their servants just as much, and I hope more, than they are ours.

I believe that among several of these lads there is something of that feeling growing up which we value so much in our public schools at home. The general tone is good. There are boys who would put down lying, stealing, and other bad habits too common among boys in Melanesia, and out of it also, without a word from us, and without our knowing anything about it; boys who know that they have our confidence and prize it; who are honest, and open, and straightforward, and withal are genuine boys, full of mirth, and play, and fun.

Well; you will think that Melanesian boys must be wonderfully good boys; but, first, I am speaking of the best boys, selected carefully after trial to be brought to New Zealand from islands with which we are well acquainted; and secondly, the very point I want clearly to put before you is just this, viz., that it is the training *here* which by God's blessing brings about this result.

I have not had time to put before you many things as clearly as I could wish to do. But I hope you will gain from this letter some information about the mission generally, and particularly about our College life here at Kohimarama, where the real systematic training of the future teachers and missionaries for Melanesia is being carried on.

I remain, my dear friend, very sincerely yours,

J. C. PATTESON,
Missionary Bishop.

St. Andrew's College, Kohimarama.

CHARITABLE INSTITUTIONS IN SYRIA.

(THE FIRST OF TWO PAPERS.)

FROM several parts of the Turkish empire, intelligence has during the last few weeks reached us, that Christians of various rank and condition have been molested and murdered. In Candia threatenings were loudly made by the Moslem population, that in a few months *all* the Christians were to be massacred. In Alexandria, even the consuls of France and the Netherlands were assaulted, and the Moslem crowd shouted triumphantly a welcome to the throne of ISMAIL PASHA, *a pasha Moslem in heart.* In Damascus two Christians were murdered, and hundreds of the five or six thousand who, after the massacre of July, 1860, did not emigrate, have now left the city where their lives were no longer safe.

All over Syria and Palestine an apprehension is felt that new dangers are hanging over the Christian population, and massacres even more extensive and more dreadful than the former ones are universally expected.

It is natural that the attention of Christians should be directed to that unfortunate yet most interesting of all lands, and that the question should arise: *what good* can be done for Syria's suffering population?

The answer, of course, can only be given after a right appreciation of the present condition of Syria. Into that, therefore, we will first inquire.

Strange as it seems, it is nevertheless a fact that the massacres of Syria in 1860 are in general NOT understood, even after the publication of Churchill's "Druses and Maronites under the Turkish Rule,"* and St. Marc Girardin's "La Syrie en 1861."† There exists a general belief that the intrigues of England, France, or Russia caused war between the Druses and the Maronites; and that, by finding out which of these two parties were the first aggressors, the question as to the cause of the massacre may be decided. Few men know as yet that the Turkish government itself plotted, prepared, arranged, during a period of nearly three years, and with the most execrable treason executed, these dreadful massacres on its own subjects. "That a govern-

* London, 1862, Bernard Quaritch, 15, Piccadilly.
† Paris, 1862, Didier et Cie, 35, Quai des Grands-Augustins.

ment," says Churchill,* "should conspire to murder its own subjects, after having deliberately disarmed them, seems a deed so inexplicably heinous as to surpass belief. Such, however, is the monstrous crime of which the Turkish government in Syria stands both arraigned and condemned at the bar of Europe;" and "the policy which sanctioned their barbarities towards the native Christians, is not the offspring of unguarded and momentary impulse, but the suggestion of a spirit of calculating and deliberate malice and hatred, spreading its meshes through a long series of years, to circumvent and then trample upon its unfortunate victims." And no wonder, indeed, that the belief in such a crime finds but difficult access into honest minds at a distance, when we remember that even the European consuls in Beirût, during the times of the massacre, when Hâded and Ba'abda, Deir-el-Kamr, Hârbeiya, and Râsheiya, had already been murdered in the most cruel manner, by and with the assistance of the Turkish garrisons, asked, nevertheless, that traitor, Kurshîd Pasha, the governor of Beirût, to send his troops to relieve the then besieged town of Zahleh. The troops were indeed sent to Zahleh, but only to precipitate the fall of that unhappy place.

Churchill and St. Marc Girardin have in short, but clear, terms explained the chief causes of the barbarous policy of the Turkish government—religious fanaticism and political jealousy of the influence of Christian Europe on the state of the Christian population of Turkey—especially after the war with Russia, 1854-56, and the hatt-humayoun which was extracted from Abdûl-Medjid, in consequence of the assistance given to him in that war. Unhappily these same causes continue to exist, and will lead again to the same effects. But in addition the Turks have now learned by experience that they can murder their Christian subjects without punishment. A French army, which occupied Syria from the 17th August, 1860, till the commencement of June, 1861, and the sittings of five High-Commissioners delegated to Syria by the five Great Powers of Europe, had no other result than to prove to Fuad Pasha that his Turkish diplomatic skill could render English or French, or any other European interference, perfectly ineffectual. Except in the case of Ahmed Pasha, the governor of Damascus, and a few of his officers who had compromised their government, no capital punishments were inflicted on Turks. In Damascus, fifty-six of the townspeople were condemned to death; but nearly the half of these were secretly allowed to escape. Of the Druses, large numbers were indeed condemned to death, but none executed. Some were for a time banished under favourable circumstances. "*With the consent of the Christian powers*, the great Druse-Mohammedan retribution ended in a general reprieve for criminals, murderers, and assassins of every sect, class, and degree, engaged in the massacres—*not a hair of one of whose heads has been, or is to be, touched:* even including the barbarous Mohammedans of Sidon, who were tried, and clearly convicted of having, without any provocation whatever, but merely out of a wild and fanatical hatred to their religion, ruthlessly slaughtered the men and violated the women of the poor Christian fugitives who fled from the mountains to that city for shelter!"*

This state of things has a direct bearing upon all works of charity, spiritual or material, which are undertaken in that unhappy land. Even charitable institutions are looked upon by the Turkish authorities with the utmost jealousy. In their eyes they are only interferences with their own rule over the country, or at least they are the thin end of the wedge by which such interference is introduced. The massacres in Damascus have sufficiently proved that neither Protestant nor Roman Catholic missionaries are safe. In Sidon we have ourselves asked some of the most respectable and influential native Christians of the place the question, *what could be done to relieve the distressed refugees, or otherwise improve the condition of the population of that town?* The answer was: no assistance of any kind can be given by any European nation to Syria without provoking the extreme jealousy of the Turkish government; the natives, who have gone through the late dire calamity, are justly alarmed about any new interference, be it ever so strictly philanthropical, which England, France, or other European States, display in their country. "Give us first a new government," they said, "and then you may introduce schools or institutions as you like."

Yet, notwithstanding these hindrances, the labour of Christian love pushes its way in Syria. The massacres have even called into existence several charitable institutions, which would, in ordinary circumstances, probably have been long delayed. The greater part of these are Roman Catholic institutions, as is natural,—the great majority of Syria's Christian population belonging to the Roman Catholic Church, or some of its sister churches under eastern form, as the Marouites, Greek-Catholics, &c.: but, whether Roman Catholic or Protestant, we cannot but rejoice that schools, orphan-houses, hospitals, and various other asylums have multiplied in Syria, and are conferring benefits on its population. Another fact, certainly not less welcome, is the freedom which many of the eastern Christians have enjoyed since the massacres to attend the preaching of the word of God by Protestant missionaries. Being no longer threatened with excommunication by their priests, who have been driven away and many of them killed, the people much more readily come to hear the glad tidings of salvation. Besides, the heart has now been prepared to accept of a Saviour's help, since a father, a son, a brother, have been murdered, and all

* "The Druses and the Maronites," p. iv.

* "The Druses and the Maronites," p. 282.

worldly comforts destroyed by the dreadful calamity. The American mission has certainly to lament the destruction of its church and congretiou at Hârbeiya; but it has also to rejoice in the re-establishment of that congregation in the neighbouring district of Merj Ayûn. We witnessed, among the wretched refugees at Tyre the preaching of Yakûb, the native helper of Hârbeiya, and were not a little struck with the earnestness and the unction of his appeals.

The efforts of the Protestants (European and American) residing at Beirût, to alleviate the sufferings of the thousauds and thousands of refugees collected along the coast from Tripoli to Tyre, have been principally directed by the Anglo-American-Prussian-Beirût Relief Committee, called into existence at the end of June, 1860. Lord Dufferin, then Her Majesty's Commissioner, was made its vice-president. His efforts have caused large and noble contributions to flow in from Great Britain. The American missionaries, by their long experience in Syria, made the committee as efficacious as possible. Assistance was given to the poor refugees in the shape of nourishment, clothing, or money. The sick and wounded were provided for in temporary hospitals at Beirût, Sidon, and Damascus. Children were collected in the Orphan-house kept by the Deaconesses of Kaiserswerth. Even the old widows were looked after, aud lodged and instructed in a sort of institution founded for the emergency by the Deaconesses. In the course of time work was procured for the refugees; they were employed in street-cleaning, and in making uew roads to Deir-el-Kamr, Sûk-el-Gharb, &c. All these various necessities were looked after by sub-committees of ladies and gentlemen. A sub-committee was established also for Damascus, and another for Sidon and Tyre. Auother, again, was charged to look into the sanitary condition of the suffering villages of Lebauon; its labours were not very easy, since privation and misery, which followed the dreadful massacres, caused typhus and other diseases. The Rev. Mr. Jessup found that in one village of the district el-Metn, 42 deaths had occurred among a population of 512, and the remainder were nearly all ill with fever. Assistance was also given in the form of a subsidy to the refugees at Tripoli, part of whom were able, by this aid, to return to their mouutain villages and rebuild their houses.

But the labours of the Beirût Relief Committee were, in accordance with the necessity of the circumstances, exclusively directed to the material wants of the sufferers. Article 1 of the constitution of this committee was to the effect that it had been formed "for affording relief to sufferers by the recent disturbances in Syria, irrespective of race or religion." This was not always rightly understood. Various applications were made to the Beirût Relief Committee for the support or even founding of schools and orphan asylums, applications which had to be declined, having for their object the establishing of *Protestant* institutions, whilst the money collected by the committee had been given for the *general* benefit. This led to the making of private efforts for charitable works of a decidedly evangelical character, independent of the Beirût Relief Committee. Mrs. Thompson has given a most noble example of what Christian zeal and devotedness is capable of. We visited her two school-establishments for girls and women with the highest satisfaction. There were at that time (January, 1862) not less than 54 women and 144 girls in the one, and about 40 women aud children in the other, mostly from Hârbeiya, Deir-el-Kamr, and Beirût; a few also from Damascus. A ragged-school, called the *Olivebranch*, has just been opened by Mrs. Thompson, on the wedding-day of the Prince of Wales, in the centre of Beirût. Miss Watson, with equal success, but on a smaller scale, began a girl's boarding-school, at Shumlân, at about four hours' riding distance from Beirût, in the healthier atmosphere of Lebanou—a true model school for Syrian girls. Boys were collected by the Rev. Mr. Zeller at Nazareth, and educated both in his house and his school. The Bishop of Jerusalem took a dozen of boys from Damascus, Hârbeiya, and Lebanou into his school outside the city, on the slopes of Mount Zion, where they now enjoy the superior teaching and training which gives this establishment so high a character.

Mr. Schneller, one of the "Brüder" of Krischona Mission, directed by Mr. Spittler, collected 29 boys from among the refugees, whom he took to Jerusalem, and established there an orphan-house for their education. The charitable efforts of the Roman Catholic residents at Beirût for the relief of the distressed sufferers have in uo wise been remiss. It has been stated in the newspapers that France has sent not less than five millions of francs to Syria, apart from three and a-half millions which have since been collected by the Abbé De Lavigerie for establishiug schools, orphan-houses, and other asylums in Lebanon. A schoolhouse, built in 1848, but greatly enlarged after the massacres, and now conducted by fourteen Sisters of Charity, under the superintendence of Miss Gétas, coutains a boarding-school for 400 girls, and has oue of its wings set apart as an hospital. The sick and wounded were attended by Dr. Suquet, at the expense of the French government. Dr. Suquet enjoys a very high reputation as a physician.

In passing this establishment between 11 and 12 o'clock in the morning, I used to see the poor refugees crowding at the door to receive food, clothing, &c. In 1861, 14,000 tickets were given weekly. Gradually the wants of youth have been provided for. Near to this establishment is another school for girls—day-scholars. It contains about 600 children, and is directed by thirteen Sisters of Charity. These little girls are generally younger than those in the boarding-school, aud the instruction is of a more elementary kind, the latter being not only taught to read and write Arabic, and all sorts of needlework, but even French, English, and

Latin. Both schools are under the direction of Père Najan, of the Lazarists.

In the boarding-school the children all pay, and furnish their own materials—a fact which shows how such a school can be made to support itself, and how much it is appreciated by the native parents of Beirût and Mount Lebanon.

The French government has had an excellent orphan-house constructed in the vicinity of former institutes. It contains upwards of 500 orphan girls, under the superintendence of Miss Bigot.

The education of Roman Catholic boys is in Syria in the hands of the Jesuits, who, sixteen years ago, organised their propaganda in that country. They possess in Beirût a school containing 400 boys, all boarders, who pay an annual fee. Five Jesuits have the direction of the establishment. There is a press connected with the house, worked by some of the cleverest among the boys, and producing all that is needed for the printing wants of Syria. Books issued from this press are even sold in Europe. The press, therefore, instead of being an expense, has become a source of income.

An orphan-house, containing 375 boys, completes the former institution.

In Lebanon the Jesuits have four large educational establishments; in Zahleh a seminary for missionaries; in Ghazîr an ecclesiastical college containing upwards of 300 pupils; in Antûra a seminary (the oldest in the country); and in Bekfeiyah an orphan-house (recently constructed) for 200 boys.

These Roman Catholic institutions are all, more or less, supported by the French government. Their premises have been built at the expense of that government, or large contributions have been granted towards their construction. Hence these buildings have all the advantage of being large, commodious, and solid.

We visited the Roman Catholic institutions at Beirût with much satisfaction. A happy disposition, contentment, order, and activity we found everywhere prevailing.

The Protestant institutions at Beirût, and in all Syria, must of necessity be on a much smaller scale than those of the Roman Catholics. The number of Protestants, from Tripoli to Gaza, including the European residents, amounts to about 1500; whilst the Greek-Armenian and other Catholics are estimated at 80,000, and their co-religionists, the Maronites, at 180,000.* But the small proportion of Protestants is not the only reason why it is as yet impossible to make Protestant asylums on so large a scale as those of the Roman Catholics. Religious jealousy has reached a pitch in Syria rarely met with in Europe, and is one of the greatest enemies to whatever is established for the common benefit of the people at large. In the time of need, when the Anglo-American-Prussian relief committee made a general distribution of clothing, food, and money to all classes of refugees, without distinction of religion, these jealous feelings were for a moment silenced by self-interest: all were equally eager for material assistance, and, in accepting it, no one felt compromised. But no sooner did the gathering of orphans and widows into asylums begin, than the old hatred burst forth with new fury. Each sect claimed its own co-religionists; and, according as circumstances directed, there was a regular chase made after the conquest of the souls, or rather of the bodies, of persons of other denominations—the Greeks seeking to draw from the Armenians, the Roman Catholics from the Greeks, and *vice versâ*, and all the eastern sects together from the Protestants. In many cases non-Protestant children were snatched away by force by the priests and monks from under Protestant care; and, on the other hand, children of Protestant parents, who had been forced, as it were, into non-Protestant institutions, could be recovered only with the utmost effort. This explains also why from so large a number—more than 10,000 orphans left by the massacres of 1860—such a small proportion as less than a thirtieth could be reached by the asylums of the Protestants. Only the children of Protestants, or of parents belonging to a denomination which has no local importance whatever—the cast-aways, so to speak, of the country—can be obtained; and even these not always without difficulty; for, of the nominal Protestants, there is only a small number proof against the power of piastres. People will readily sell themselves from one Church to another, if some advantage can be got by it: they are "constantly thinking," as Thomson says,* "of the temporal kingdom of Christ, and of seats of honour and power in His royal divan." Whilst, therefore, Protestantism in Syria is only in its birth, and its members have yet imbibed so little of its real spirit, it will be easily understood that Protestant asylums can be only few in number and on a small scale.

Considering these circumstances, we must admire all the more the success of the Deaconesses of Pastor Fliedner who have established a large orphan-house for girls, which now contains not less than 100 children. The calamity of 1860 called it into existence. A house was hired for the purpose, and upwards of 250 children were sheltered from June, 1860, till January, 1862. At this time we visited the orphan-house, and found seventy-four girls; many had been taken away by the priests of their communities, and others had returned to their parents or relatives. A year ago the new orphan-house was completed. It is a large, spacious, and conspicuous building, outside the town, facing the sea, and contains besides the section for the orphan girls, a

* The Protestants, as far as we could ascertain, numbered:—in Beirût, native Protestants of the American Mission, about 300; in Saida, 372; in Mount Lebanon, Alma, Cana, &c., 206; in Jerusalem, members belonging to the Jewish Mission, 90, to the Church of England Mission, 76, Europeans, 124; Europeans at Beirût, 120; native Protestants at Nazareth, 130, at Nablûs, 26, at Bethlehem, 30, at Jaffa and Ramleh, 30.

* "The Land and the Book," p. 409.

school for girls, boarders or day-scholars, on the same plan as that in Smyrna, which Pastor Fliedner began there in 1852, and which has so admirably succeeded.* To Mr. Weber, the Prussian consul-general at Beirût, belongs the honour of the erection of the building. The superintendence of the establishment is in the able hands of Mademoiselle de Trotta.

One more school was erected in Beirût, in consequence of the massacres, out of funds furnished from Holland—a school, in which women and girls are taught sewing. The work produced by their industry, as shirts, &c., is sold in town at a cheap rate. Up to the 1st of January, 1862, some eighty-four women and children had been instructed at this school. At the time of our visit (February, 1862) there were sixty-four, under the superintendence of one of the Fliedner-deaconesses. Among the natives there is great demand for admission into the school.

Whilst thus, in various ways, female education is largely provided for, there is a great want of similar provision for the education of boys. The school of the American mission at Beirût is truly flourishing, and the theological seminary of that mission at Abeih, in Mount Lebanon, fulfils most satisfactorily its purpose. The Saleeby family is endeavouring to establish everywhere in Lebanon schools for primary education. But these efforts are far from supplying the educational wants of Syrian youth. Beirût and Lebanon are in a rapid state of progress: the massacres have even contributed largely to the extraordinary development of Beirût, and the need of instruction is felt in all conditions of life. We hail, therefore, the scheme originated with the American mission at Beirût to establish in that city a college where native young men may find a well-regulated system of training for entering into the most important employments and conditions of life. The reasons why such a college is desired have been so fully given in this Journal—[see Number for March, 1863,]—that I cannot do better than refer to those papers, only wishing to add that the intended college excites my warmest sympathy, convinced as I am, that nothing is more wanted in Syria in the present day.

Charity has, however, still another call. The temporary hospital established for the wants of the refugees at Beirût by the Beirût relief committee, proved what great necessity there was for such an institution. Consequently, Consul-General Weber purchased a piece of ground for the Berlin "Knights of St. John of Jerusalem," for the building of a permanent hospital. But the hospital, as we were informed, was only intended for men, and to be conducted by men, according to the rules of the Order. The treatment of sick women, and the nursing by the Fliedner-deaconesses was excluded.—This we much regretted. The want of a permanent hospital, and the best mode of supplying this necessity, were considered at great length in a meeting of the Beirût relief committee early in January, 1862. A sub-committee was then formed on the subject, and it was agreed to propose to the British and Foreign Syrian Asylum Committee in London, the building and establishing of a permanent hospital, according to a plan and project which was drawn up after much and deliberate consideration. We had so often heard in Syria the name of the British disliked, because of British policy upholding and supporting a government which has so cruelly murdered its own Christian subjects, and which, naturally enough, is hated all over the country, that we felt it all the more desirable for British Christianity to be represented in some tangible form in this country; and nothing seemed to us so calculated to counteract the unhappy consequences of past policy as the existence of a noble, well built, and well organised hospital, with a stamp of true British liberality. To such an Asylum the sick and the suffering could at all times come for refuge, notwithstanding priestly tyranny and religious jealousy; and British charity could thus recommend itself through such an institute, notwithstanding opposing politics. Will this desire ever be fulfilled? The answer remains not with us. In the meantime the Prussian hospital of the Knights of St. John is in progress: a *competing* British hospital would certainly not be desirable.

The wretched inhabitants of Jezzîn and Hâsbeiya, with their surrounding villages, who to the number of more than 5000 fled for shelter to Sidon and Tyre, were provided in Sidon with a temporary hospital of the Prussian Knights of St. John, a similar one under the care of three Fliedner-deaconesses, and a hospital in the so-called French Khân, under the French "Sœurs de St. Joseph." The latter establishment contains twenty-five to thirty beds: the former a few more. The hospital of the knights was a year ago transferred to Beirût. The Sisters of St. Joseph, eleven in number, have, besides their hospital, a school for children, and an orphan department, where we found some 120 children of refugees sheltered. The sisters go occasionally on errands to the neighbouring mountain district of Sidon, to visit the sick, and thereby, of course, gain their affection and adherence to their cause.

The school of the American Mission in Sidon provides for the instruction of Protestant children.

When we visited the refugees at Sidon and Tyre in January, 1862, we found them in the most miserable condition that can be imagined. The government pretended to have provided lodgings for them: but so wretched were these half-ruined khâns, or other fragments of buildings, as they were lying heaped the one on the other, the occupants pining away in disconsolation and sickness, that many preferred remaining outside the town in their little tents, exposed to all the inclemencies of the Syrian winter, till disease forced them to some of the hospitals.

In Tyre the condition of the unhappy refugees

* Prussian liberality furnished the funds, 45,000 thalers.

was even much worse. There, far removed from the benevolence of Europeans, nobody cared for their sufferings. Of the 2500 who fled for refuge to that town in the summer of 1860, there were in January, 1862, only 1720 surviving. The remainder had been cut off by misery and starvation. In vain have remonstrances been made by the five commissioners to Fuad Pasha, and later, to his successor, Cabul Effendi, to provide for the unhappy refugees at Sidon and Tyre. The Druses and Moslems who murdered their relatives were living in their villages unpunished, and consequently encouraged to kill them also should they ever venture to return. There are all over Syria and Palestine plenty of villages which, for want of security and protection, have been deserted by their inhabitants. To some of these the refugees might be transferred; but the Turkish government refuses and opposes all such concession, and confirms more and more the conviction, so deeply felt throughout Syria, that its positive intention is to destroy as many of the Christian population as possible, be it by the sword and hatchet of the Druses, or by sickness and starvation!

Alas! for our Christian countries to tolerate so long and with so much indifference such a state of things!

Few places in the interior of Syria possess so much interest in the way of Christian labours as Nazareth. The Church Mission has now for twelve years endeavoured to bring to Nazareth the Word of Everlasting Truth which was once announced by the Blessed Saviour from its hills. The mission had long and sore struggles, especially with the Greek Catholics and Latins of the place. Nazareth numbers about 5000 souls: 1500 Moslems, 2000 Greek Catholics, 700 Latin or Roman Catholics, 190 Maronites, and about 90 native members of the Church of England.* The seed sown with tears begins to bear gladdening fruits. The influence of the Gospel extends over many of the surrounding villages, and it is an interesting sight to behold the rough-looking fellahîn from various parts of Galilee coming on the Sunday morning to church at Nazareth to listen to the story of Jesus.

* Among these are thirty-two communicants, whilst the number of attendants at Divine worship averages about sixty.

Yet the opposition to the Protestants at Nazareth is great. The Turks encourage it by all means, faithful to their system of stirring up and thereby destroying the Christian sects the one after the other.

Nazareth has not directly, but still greatly indirectly, suffered by the massacres of 1860; and who can tell what would have been the lot of Galilee had Agîlch-Aga, that famous Bedawy, chief of the Howaras, obeyed the written order sent to him by the Pasha of St. Jean d'Acre, to murder all the Christians of the interior,

whilst he, the Pasha, was to direct the massacre of 'Akka!

The Rev. Mr. Zeller, of Nazareth, is the intimate friend of Agîlch-Aga; and we have no doubt of the influence for good which he exercises over the population of this part of Syria, as he has succeeded in attaching to him some of the

most powerful sheikhs who rove over the plain of Esdraelon.

We have already mentioned that Mr. Zeller rescued twelve children from among the refugees at at Beirût. It is indeed sad to relate, that not being Protestants, their co-religionists were not content till the greater number were drawn away from under the missionary's roof.

Mr. Zeller, we found, shares the apprehension of evil to come, so universally felt all over Syria. Indeed, how could it be otherwise? The Turkish government has left the evil-doers unpunished, nay, in many instances has even encouraged them. At Nazareth, at the moment the fire of the massacres was quenched, several of the greatest oppressors of the people, fearing a well-deserved punishment, ran away. Sheikh Amîn, the worst among them, was banished to Beirût, and the Governor of Nazareth was dismissed by Fuad Pasha: but these measures were only a sham; Sheikh Amîn is back at Nazareth, and the governor has been promoted to the rank of Metjellim of Safed. And so it is in many other places: those chiefs who have been for a time removed because they had compromised themselves in the massacres, are gradually being replaced in their old positions, or in other ones where they can do even more mischief whenever a second slaughter of Christians is prepared. The government, by so acting, leaves no room to question its intentions. Fuad Pasha, in his own way, has served its cause in the cleverest possible manner. He conceals behind thousands of promises, and the assumption of European manners and language, the deepest hatred against the Christian ascendancy in the Turkish Empire.

C. W. M. Van de Velde.

Haarlem, May, 1863.

THREE WEEKS IN HAVANNA.

April 20.—As the sun rose, a light mist hovering over the battlements of the Morro, our steamer ran into the noble harbour of Havanna. Then, slackening her speed, she slowly took her berth among the crowd of shipping, and was quickly boarded by boatmen and touters for the various hotels. Choosing one, we placed ourselves under his care, and soon landed at the Custom House Quay. Passports were then demanded, and paying a considerable sum, about ten dollars, we obtained a permit of residence for a month, and the release of our baggage. This, carried on the backs of a set of stolid, bullet-headed negro slaves, was placed on a car. Ourselves, seated in a light, elegant volante, were taken to an hotel, kept by an American lady, on the Alameda la Paula. The house looks out on a fine promenade, shaded with trees, and beyond it are wharfs and the harbour, all alive with boats and shipping. Our temporary abode is the property of a Cuban nobleman, now in Spain, taken thither by his family to escape the influence of the Jesuit priests, who, it appears, are making strenuous efforts to recall the Habanese to faith and piety. It consists of a large central court and a gallery, into which all the rooms emerge. Beyond, through an archway, are the offices and stable, while in the court itself is the handsome volaute of our landlady.

April 21.—The streets of this large city, of four hundred thousand inhabitants, are narrow, the roads macadamised, with a very narrow pavement for foot passengers. The rush of volantes and numberless carts laden with produce, often constrain walkers to run into the shops for safety. The houses are large, heavy, stone-built structures, very prison-like, from the bars which protect the windows, and which are unglazed, while in the business streets awnings stretch from side to side, inscribed with the names of the shops and their owners, and affording a pleasant shade from the bright sun. Wine-shops abound, while almost every other shop is a cigar divan or manufactory, the black slaves in the latter being busily at work in the sight of all passers. At every corner we were met by ragged urchins, or old decrepid men, importunately offering for sale lottery tickets, which constitute a very prolific source of revenue to the state.

We entered the church of the nunnery of Santa Clara, a plain building externally, and forming one side of a very large gloomy structure, in which it is deemed requisite to immure the most religious women of the Romish Church. A pity it is that their virtues are of so unearthly a sort as not to bear exposure to the whiffs and winds of this work-a-day world! The numerous altars of the church are surmounted by wax figures of saints, gaudily dressed, and enclosed in glass cases. Numerous chairs for confessors were ranged along the wall, immediately by the side of gilded gratings, communicating with the interior of the nunnery. Mass shortly began, accompanied by ill-tuned violins, and so irreverently performed that we quickly left disgusted.

In the evening a brilliantly lighted-up church attracted us, connected with the hospital of San Paula. The interior was elegant; the ornaments were all pricked out with gold on a white ground. A profusion of chandeliers and wax lights, with flowers, adorned the altar. The church rapidly filled with ladies, handsomely dressed, with mantilla and fan, all seated on small carpets brought in by black boys and attendants. A few men gathered about the doors. After a short service at the altar,

performed by priests in gorgeous vestments, an hour was pleasantly spent in a concert of music. The orchestra consisted of violins, clarionets, trombones, and trumpets, interspersed with singing and an occasional chorus. It was a secular celebration of the presiding saint of the hospital.

April 22.—It is the Lord's day; but no Protestant worship is allowed in Havanna. Even the British Consul must confine his observance to his domestic circle. No one is allowed to reside permanently in Cuba who does not *profess* Romanism. A permit of residence must be taken out by every foreigner, and this involves an oath to be true to the Church of Rome. It is often evaded by foreign merchants, who are Protestants, paying men to make the necessary averments by proxy. We went to the cathedral where the bones of the great Columbus lie at rest. The front is of a very poor nondescript sort of architecture, but the interior is imposing from its spaciousness. The walls and pillars are painted in fresco. The congregation was very small, outnumbered, in fact, by the body of priests performing mass. The music was fine, and the voices good. A sermon was delivered with great animation and eloquence by a Jesuit. The adoration of the Host followed; but as we would not bend the knee, as required by a loud-voiced verger, who stamped and smote the pavement with his silver mace before us, we quickly left.

The devotions of the Cuban ladies are confined to the morning of the Holy day. Their husbands are in their shops and warehouses, business proceeding as on other days. At four o'clock, all who possess a volante or carriage, resort to the Paseo, a fine drive beyond the city walls, for a promenade. There, at a slow, measured pace, the gentility of Havanna exhibit their gorgeous equipages, for the most part covered with silver, and drawn by horses of magnificent size and shape. The volante is peculiarly elegant, with its open seat, high wheels behind, on which the carriage rests, and richly caparisoned steeds. A bull-fight also forms another attraction for the Lord's day afternoon, while the theatres receive their crowds in the evening. Romanism is tolerant enough of frivolity; but of Protestantism, with its seriousness and regard for the Lord's day, not a whit.

April 25.—Havanna has every sign of great wealth. Its shops are well stored, and innumerable equipages fill the streets. Omnibuses ply to various parts of the suburbs, and a horse-rail runs nearly round the city. The higher classes live beyond the walls, the gates of which are strictly guarded by a numerous garrison. There are, however, many handsome dwellings in the city itself. The Captain-General's residence is situated in a large square, and opposite a memorial of Columbus. Here a band performs every evening at dusk, and the square garden, with its fine palms and tamarisks, is a favourite lounge. This afternoon we took a trip by steam-ferry across the harbour, and railroad to Guanabacoa, five miles from Havanna. The steamer was built in America. The country through which we passed was undulating and very bare, only varied by a few cabbage-palm trees or cocoa-nut trees. Exhausted by sugar cultivation, the planters have removed to the virgin soil of the interior. Guanabacoa is a very ancient town, built on several hills. The streets are wider than those of Havanna. The people were lounging about, filling the cafés, or playing at billiards. Occupation there seemed to be none.

April 26.—The daily papers report numerous fires in the district of Trinidad, on the north side of the island. As they have occurred on different estates, and at considerable distances apart, the conflagrations are supposed to be the work of slaves, and to be the result of concert. There is great dread of a slave insurrection in Cuba. Residents assure us that the slaves on the estates are very cruelly treated. In crop time they are made to work twenty hours out of the twenty-four, and are fed upon very poor food. Owing to the high price of slaves now, they are said to be better cared for: few slaves on the plantations live more than seven or eight years. Domestic slaves are much better treated, and, living in towns, both know, and are able to avail themselves of, the wild slave laws which characterise the Spanish rule. Artisans can hire their time of their owners, and are often able to purchase their freedom. They can compel their owners to fix a fair valuation on their services, and to receive its price. There are said to be 350,000 free coloured people in Cuba, who, it is expected, will join the slaves in case of an insurrection. The free blacks are wholly excluded from all government offices and places of public trust.

Slaves are not put up to auction, but sold by private contract. The papers teem with advertisements like the following. They stand between advertisements of house and landed property, and headed "Slaves":—

"For 900 dollars, a negro, tobacconist, coachman, and cook of unimprovable qualities."

"At his own request, a young negro, creole, and general cook. For adjustment of terms, apply at Riclau Street, No. 8."

"A creole negro, 18 years of age, in the house of the advertiser for the last eight years; very strong, agile, and humble, very obliging, with good principles, and fitted for any office; for 1400 dollars, and without reference to his daily costumo. Also, a brown girl, 19 years of age, creole, strong and robust, a good seamstress and washerwoman, very obliging; at 1300 dollars."

"A negress of 20 years of age, robust, and very handsome, a laundress, cook, and maid-servant, for 1250 dollars, warranted without defect or any disorder."

"For the field, four excellent labourers, of whom one has recently given birth to a boy."

"A creole negress, 22 years old, an excellent seamstress, a good laundress, and acquainted with cooking, very clean, and well fitted for the service of ladies, humble, sound, and without defects; at the lowest price, 1500 dollars."

April 27.—Everything is very dear in Havanna. Our hostess pays 600 dollars a month for the hotel, and the servants, all hired slaves, 500 dollars more. You are asked eight dollars an hour for a carriage

and pair, and two dollars for a common hackney volante. A white female servant has for wages thirty dollars a month and her board. The smallest coin is five cents, so that nothing can be bought for less.

Near to us, and about the docks, we saw several chain-gangs at work. Many of the men are Chinese, who have been entrapped to Cuba by the promise of large wages, and have found themselves slaves. In their despair they commit some offence, and are then doomed to the chain-gang. A band of them, paving a street, displayed in their faces the profoundest despair and bitter agony that we ever saw.

Religion, even Romanism, is at a very low ebb in Havanna. But little respect is paid even to the outward forms of piety. The Host is borne along the street without much notice, whereas formerly ladies were compelled to descend from their carriages if they met the sacred bread on its way to some dying man. The character of the priests is said to have improved of late years, and especially since an effort has been made by the Jesuits to awaken the dormant beliefs or superstitions of the people. The washerwoman of the hotel asked one of our fellow-lodgers one day what was the religion of foreigners? It is a common belief that all who are not Catholics are Jews. She was surprised to hear of Protestants. She inquired, "Do your priests marry?" "Yes." "Oh! the holy fathers forgive me (here she crossed herself), much better would it be for ours to marry than to live as they do." She seemed frightened at the boldness of her own remark. Black people are rarely seen in the churches. All slaves are by law christened; but no instruction is given them. What little they know they learn in the houses of their owners.

April 28.—The streets of Havanna are far from safe at night. We were told, soon after our arrival, not to be out after nine o'clock, and, if ever attacked, at once to surrender our property, otherwise we should surely be assassinated. Even in the day murders are not uncommon. Two men were publicly garotted soon after our arrival, for having murdered an officer of government on his threshold in open day. Broils are very frequent in the wine-shops and billiard-rooms, and often end in bloodshed.

April 29.—Went this morning to the church called Belen. Connected with it is a college, the whole being under the care of Jesuits. The exterior of the church is very plain, but the interior is tasteful, the pictures being the best we saw in Cuba. Although mass was proceeding at two or three altars at the same time, there was no confusion, and the music was of a solemn and sacred character. The preacher we heard last Sunday preached here this morning. The church was crowded, the only instance of a good congregation in the many churches we entered. The Jesuits have certainly made some impression, but whether they will succeed in checking the stream of immorality that floods all classes in Havanna is very doubtful. The education they give is the best to be had, and their students from the higher classes of the citizens and nobility are numerous. But Romanism in these countries has no spiritual life in it, and therefore no abiding recuperative power. While in the church, we were keenly watched by priests, some from the gallery scanning our demeanour. An American standing near to us was suddenly bidden away, on account of some expressions of contempt that he muttered to a friend.

April 30.—In the early morning the streets are crowded with ponies and mules, laden with bundles of green maize for the horses of the city. Hay is not made in the tropics, so that it is a daily task to a great number of people to supply green food for the cattle.

May 1.—A ride on the horse railway carried us to the suburb lying on the sea beach. Here we found a large oval fort in process of erection, to command the entrance of the harbour on the west side, as the Morro Castle does on the right. The lowest of the population reside in this direction, consisting especially of free blacks. Whole streets are occupied by them, and their numbers enable fugitive slaves to find a good hiding-place among them. Here also live numerous slaves who, like one of our hotel servants, hire themselves of their owners. This hotel slave lives in a rented house, and by her earnings is able to pay the agreed hire to her mistress, to support her family, and slowly to lay by a sum to purchase her freedom and that of her children. The freedom of one of her children she purchased in his infancy; he died in childhood. An elder boy for several years passed himself off as free by using his dead brother's papers. The deception was at length discovered when he was about eighteen, and now he is again a slave.

May 2.—It is impossible to ascertain the number of slaves in Cuba. The census is not to be relied upon. That of 1857 gave their number as 375,000; but the tax payable on slaves leads to fraudulent returns. Well informed men say there are at least 650,000 slaves in the island. The free blacks are put down at 200,000; and the whites at 700,000; but great numbers of the latter are, more or less, tinged with negro blood. The native Cubans, both white and coloured, are anxious for independence. They complain of their rigid exclusion from all places of political or official trust. These are the sole possession of Spaniards, who of course cling to their native country, but fatten on the taxes and wealth of Cuba. It is curious that, while the Spanish government has refused to admit native-born Cubans to their militia, it has put large numbers of blacks under military discipline. A servile war is greatly feared both by Spaniards and Cubans; and the insurrections which have taken place have been put down with the most sanguinary retribution. Spain has a large military force in the island, of 25,000 soldiers, all Spaniards; but they are not able to reduce the refugee slaves who have

made the dense forests and mountain fastnesses of the eastern side of Cuba their home.

There are planters who think that there are already too many slaves for the safety of the island, and who would be glad to see the slave-trade stopped. They dare not, however, make their views publicly known. The names of several persons were given us who had in years past petitioned the government to check the trade. They were either reprimanded, banished, or died in prison, according to the presumed importance of their guilt.

May 4.—Numerous Americans have come in to-day, from the Convention at Charlestown. They report that the Democratic party has broken up. The Southern men assure us that it is ominous of secession, at which our Northern friends laugh. One delegate argued thus: A disruption must come. The slave states will not belong to a government which will not protect their property. (By property it was understood that slaves were meant.) What is a government for, but to protect property? A man may defend himself, his own life, but his property he cannot. This protection, the Federal government, under Northern influences, will not afford, and no alternative is left the South but separation. He went on to say, that disruption would be fatal to the North. There would be a money crisis and universal bankruptcy. He did not believe that the Northern States could maintain in the field a regiment of soldiers for a month, or reduce the South. In fact, the North depends on the cotton of the South. The tales told us by both parties, of their leading politicians, were most detrimental to their characters for honesty and moralty.

May 7.—Fever is often very rife and fatal in Havanna. The absence of any rivers running into the harbour, and the narrowness of the entrance, prevent the removal of the feculent matters which the shipping and the city throw into it. Happily the season of our visit was remarkably salubrious.

Lottery tickets are made a regular investment by great numbers of persons, who calculate that in the long run some prize will reimburse their outlay. We heard of a French merchant who had bought a ticket in every lottery since his arrival. He had already invested 7000 dollars, and as he could not afford to lose that sum, he continued to purchase shares, with the infatuation that his perseverance would at some time secure a prize.

May 8.—We came this morning upon a gang of Chinese coolies engaged in mending the road. The poor fellows looked forlorn enough, a perfect picture of wretchedness and despair. They were pounding down broken stones for a bed for the pavement. The rammers were small blocks of wood, with an upright handle. They scarce lifted them from the ground, and their fall was wonderfully light, except in the brief moments when their taskmaster's eye was on them.

May 9.—With great pleasure we went on board this morning the mail steamer Karnah, for New York. Our brief stay had sufficed to assure us of the irreligiousness and profound immorality of a country where slavery and Popery coexist. Side by side with great opulence there is found the most abject misery. Daily the pressure upon the slave becomes more crushing, as the exigencies of reckless luxury and burning desire for gain increase. The landed proprietors are burdened with debt. Political liberty there is none. An immoral priesthood removes the only existing check on vicious manners, and corrupts society, instead of purifying it. Justice is not to be found seated on the tribunals; while crime is rife, and life insecure. There is no Sabbath. In the church there is no devotion. The upper classes are infected with infidelity; the lower are superstitious. Literature is frowned upon. The arts and sciences are in a state of gradual decay, though in years gone by Cuba has produced authors and artists of no mean repute. There is no country in the world in which the influence of Divine Truth is more required; yet it is barred out. Not a single Protestant minister is permitted to remain in the land. Cuba is under the uncontrolled sway of oppression, licentiousness, and superstition.

E. B. Underhill,
Secretary of the Baptist Missionary Society.

THE RHINE MISSION.

BY A SPECIAL COMMISSIONER.

This excellent and highly-blessed institution obtained fresh life when the Rev. Mr. Fabri, a Lutheran clergyman from Bavaria, became its "Inspector" in 1857. The mission had just then entered a critical period. The three parties into which the Protestant population of Rhenish Prussia, and especially of the Wupper district, may be divided, viz., the Lutheran, the Calvinistic, and the Friends of the Union, were in a state of strife. Some fear was entertained lest the Lutheran party, which perhaps is the most numerous and influential, would withdraw its support and start a mission of its own. Mr. Fabri succeeded in dispelling the threatening clouds. The mission now stands upon a basis of confederacy. It is neither exclusively Lutheran, nor Calvinistic, nor Unionist. Each missionary is permitted to keep and maintain his own creed, and so are the churches founded by them among the heathen, especially in the Cape Colony. Some are Lutheran, some Calvinistic, but they are

all united under one synod, and exercise fellowship in the Lord's Supper.

The mission-house at Barmen is a large three-storied building, some twenty windows broad. Its situation is truly charming. It stands on the slope of a hill that runs down to the valley of the Wupper, where the thriving towns of Elberfeld and Barmen lift up their slender spires and the roofs of their gigantic mills. The interior of the building is lofty, spacious, and simple. The ample lobby leads to an assembly-room capable of containing about 200 persons. To the left are the dining and college rooms, to the right the offices of the mission. The first floor is chiefly occupied by the officers and their families. There are three of them: the Rev. Mr. Fabri, inspector; the Rev. Mr. Von Rohden, second inspector; and the Rev. Mr. Och, teacher of the classical languages. The other branches of instruction are taught by the two inspectors, especially by the second, as Mr. Fabri has the general superintendence, more particularly of the Foreign mission. Numerous bed-rooms and study-rooms fill up the second floor.

Close to the establishment is a separate building. It is the *Kinder-haus,* a boarding-house for children of missionaries. Some twenty children, whom their parents have sent to Europe to obtain a training which is impossible among a heathen population, are supported and educated here at the expense of the mission. Mr. Busch and his wife, an excellent Christian couple from Bavaria, take the place of the children's parents. They are just one happy family, a family of mission children, who have all parents and friends to pray for, and who, when the postman brings a letter to one of them, rejoice as if the letter were written to the whole band. To prevent a spirit of clannishness and one-sidedness, they all attend the public day-schools. Those who show a satisfactory disposition of heart, and a decided inclination for the mission work, are, at a certain age, taken into the mission-house and trained up there. Everything however is carefully avoided that might force such an inclination upon their minds. The *Kinder-haus* must not be a sort of hot-house for missionaries. Hitherto, only one instance has occurred of a child having followed the profession of his father. The rest have been placed in situations either in Europe or in their native countries.

The mission-house has twenty-four pupils at present. Four of them are destined for America. There are three Protestant bodies in the United States which are in correspondence with the mission for the supply of Evangelical preachers, viz., the Evangelical and Lutheran Synod of Wisconsin, the Reformed Synod of Wisconsin, and the Evangelical Church Union of the West. Christian young men in Germany who desire to preach the Gospel in America in their own tongue, here find an excellent opportunity of acquiring the training which is required for that purpose. The amount of knowledge which is here imparted to them of course is far below the standard of the university training. On the other hand, the practical teaching is far superior to anything of the kind at the universities; and practical knowledge and experience are just what is wanted in America. The result of this training is a proof of its excellence. Applications from America are always more numerous than can be granted. The American German churches are always glad to receive the young preachers whom the mission sends them. After having duly passed a final examination in the mission-house they are again examined in America before their respective synods, then ordained. The mission only ordains preachers for the heathen. Thus, while sending out a noble band to attack the foe in the regions delivered up to idolatry, it at the same time sends a few pastors now and then to more blessed quarters of the globe.

The pupils are divided into three classes according to age and progress. The instruction commences at 8 a.m., and finishes at 5 p.m. A few lessons in Dutch, music, and oratory are also given from 5 to 7. The chief matter of instruction is *Exegesis,* the interpretation of the Word of God. To this seven hours are devoted every week, when all the classes must attend. Besides, two hours are set apart for a review of the general contents of the Bible and of the peculiarities of each book and chapter. Then comes dogmatics (*Glaubenslehre*) two hours; introduction into the Holy Scripture, one hour; the making of sketches for sermons, one hour; practical theology, one hour; history of dogmas, two hours; history of missions, one hour; ecclesiastical and universal history, four hours; Greek, four hours; Latin, four hours; Hebrew, two hours; English, five hours; algebra, geometry, and geography, each one hour. Surely enough to learn, especially for young men, most of whom never enjoyed any preparatory training at home! Yet their look does not betray anything that reminds one of over-exertion or exhaustion. They all look healthy and vigorous, and buoyant with enthusiasm for their destiny. Nor is this to be wondered at. The life in the mission-house is that of a family. The law never sounds its thunder, but grace and love whisper their suggestions, their admonitions, their solemn warnings. A considerable portion of the week is also devoted to practical exercises. Many a poor family is visited in the neighbourhood, and many a prayer or Scripture-reading meeting is held in the adjoining districts.

The mission supports at present forty-two ordained missionaries, of whom two are Dutchmen, three Russians, and the rest Germans. By far the greater number, namely, twenty-nine, labour in South Africa; three in Borneo, four in China, and six in Sumatra. The African missionaries are spread over nineteen mission stations, of which ten are situated within the pale of the Cape Colony.

The South African Mission was the first work of the Rhenish Society. As early as the year 1799, Christian friends in the Wupperthal held special

meetings to pray for the conversion of the heathen. True love is not content with mere praying. The desire of starting a work of Christian sympathy among the heathen for whom the prayers were being offered up, increased with such a power that several small missionary societies sprang up at different places, viz., Elberfeld, Barmen, Cologne, Wesel, &c. They found that a union was necessary in order to bring about something substantial. This was consummated in the year 1829, and from that year dates the history of the Rhenish Mission. There was no lack of means, nor were Christian young men wanting. Already four were prepared at the Mission Seminary at Elberfeld, and looking out for a place where to drop their nets in the great ocean of heathenism. Several spots of the globe were thought and spoken of, but the one was as unknown as the other. Some hint from the Lord, whose eyes are at all places, and who only knows where help is most wanted, was eagerly looked for. One day the Berlin *Kirchenzeitung* contained an advertisement, saying that Dr. Philipp, superintendent of the London Missionary Society, which, in 1812, had started a mission work in South Africa, was about to return to the Cape with a few English missionaries, and that he intended to take out the three first French missionaries to South Africa. Dr. Philipp had been at the Cape, and had visited the Hottentot slaves, who, under the brutal despotism of their masters, the Dutch Boers, were reduced to a state of utter neglect and misery. The picture which he gave of their condition was so exciting that the English people rose as one man to require justice and righteousness for their ill-treated fellow-beings. Nor did this voice of humanity sound in vain. Dr. Philipp returned to the Cape with the Royal Act of Parliament in his pocket, by which at once 20,000 Hottentots were declared free men. His advertisement attracted the attention of the Rhenish Christians. Some of them wrote a letter to him, to ask whether, if the Directorate of the Rhenish Society should approve of the plan, he would permit its missionaries to travel to the heathen of South Africa under his care and valuable guidance. Nobody could be happier than Dr. Philipp when he received that letter. "A gold-digger," he wrote, "who knocks about all over the world to seek for riches, when he suddenly finds himself in the neighbourhood of a gold-mine, cannot rejoice with greater joy than I did at the contents of your letter." He knew how urgently labourers were required in that dismal quarter of the globe. The offer of an additional number from a district which he perhaps had never heard of as being blessed with anything like a revival, struck him as a remarkable evidence of God's prayer-hearing love. With the Missionary Stockfeld as his interpreter, he hastened to Barmen, to assist at the solemn ordination of the four missionaries, which took place on the 30th of June, 1829. He arrived with them at the Cape on the 7th of October.

Thirty-four years have elapsed since then. They were years of great trial and of great joy for the mission, but, above all, they were years that may stand as so many witnesses of the faithfulness of Christ, who on one hand helped the mission out of difficulties which to the human eye seemed insurmountable, and, on the other, blessed it with a prosperity which such a rocky and sterile field seemed to be entirely incapable of. The annual reports of the mission form, up to the present time, a series of thirty-two volumes (1829-1861), which no person can peruse without wondering at the amazing power with which Christian love, often destitute of means, but always rich in prayerful energy, is invested. To prove the correctness of this remark, it may be sufficient to cast a glance at the last report. Three out of the four first missionaries are still labouring at the stations founded by their instrumentality. Of these stations, *Stellenbosch*, a town not far from Capetown, may be first mentioned. It contains a mission church of not less than 1200 members, all converted from the darkness of idolatry to the marvellous light of Christ. Not far from that town is a place called *Sarepta*, which is connected with Capetown by a railway. There also is a small church, which is presided over by the missionary of Stellenbosch and his assistants. Here are schools, and a boarding-school for girls, to which even Christian families do not hesitate to send their daughters. The second station is *Tulbagh*, with its filial church, *Steinthal*. The missionary who labours there, Mr. Zahn, writes: "Matters keep their peaceful course. The schools are well attended. We teach 200 children. Thirty individuals have applied for baptism and confirmation. Divine service is conducted in the presence of a well-filled church. At Steinthal 120 young people assemble with me for worship and prayer. Still the heathen, who are a rough set of people, cause much disturbance." Then comes the third station, *Wupperthal*, where Mr. Leipold labours. Here is the district of starvation. "In the whole of our district," writes Mr. Leipold, "the harvest has been a perfect failure." Months and months here often elapse without a drop of rain. The missionaries have taught the natives to seek their bread through the medium of some trade, such as hat making, leather tanning, &c. There are several day-schools at this place and in its vicinity, some of which are conducted by native schoolmasters.

These are the three oldest stations of the mission. After them comes *Worcester*, founded in 1832. Mr. Esselen is the pastor of that excellent mission church. Its chapel, which was built ten years ago, was one of the finest and largest of the Cape mission chapels. Yet it soon proved too small, and was considerably enlarged in 1861, to meet the wants of the increasing number of attendants. The next station, *Eben-Ezer*, is less prosperous, on account of the excessive dryness of the climate. This also was founded in 1832. Fifteen years elapsed

before a sixth station was added. It sname is *Saron*. It is a village of 1000 inhabitants, entirely built by the mission. It contains a church of between 500 and 600 baptised individuals, and its school is attended by 350 children. At the same time when Saron was founded, another station was started in the Karree mountains, called *Amandelboom*. This became the centre of a greatly blessed work among the neighbouring tribes. In the same district the eighth station, called *Schietfontein*, was founded in 1854. It numbers 250 communicants, "who," thus writes Mr. Alheit, the missionary, "exercise a severe discipliue among themselves, as they admit nobody to the Lord's table except such as are of irreproachable conduct."

Then come three stations in Little Namaqua, a district which, since the extension of the Cape colony to the Great River, was added to the possessions of Great Britain. The three stations were founded some forty years ago by the London Missionary Society, but, in 1848, given up to the care of the Rhenish Missiou. The first, called *Kommaggas*, was the residence of the godly missionary Schmelen, whose name still lives in the memory of the frieuds of the London Missionary Society. It is now superintended by the Missionary Weich, who in 1860 baptised twenty-eight persons, and numbered 179 children in his day school. Although this place is ofteu visited by famine, yet the people support their pastor aud the service of the Lord entirely from their own means. The second station in Little Namaqua, called *Steinkopf*, is under the pastoral care of the Missionary Brecher. Famine seems to have taken up its abode here. Sometimes a considerable portion of Mr. Brecher's church is from hunger compelled to wander away. Yet as soon as circumstances permit they come back to their beloved pastor. His flock numbers ninety families, and 200 children ou the school-roll. A new school-house was built in 1861. As an evidence of the good spirit of the people of this place, the fact should be stated that there is no public-house in consequence of the unanimous protest of the Church against its being established. Mr. Brecher has also the charge of the third station of this district called *Pella*. The journey from Steinkopf to Pella is very long, difficult, and tedious. The station consists of sixteen houses aud a chapel. When Mr. Brecher preached there iu September, 1861, he found an audience of fifty persons. Twenty-five coloured people partook of the Lord's supper.

The rest of the statious of the Rhenish Mission in South Africa were established among the tribes that are scattered through the vast and arid deserts of Great Namaqua and Damra-land. The London Missionary Society here started a blessed work at *Bethany* through the instrumentality of its Missionary Schmelen. After the Rhenish Mission had taken this station under its care, iu 1841, a second one was added, called *Berseba*. The former stands under the pastoral superintendence of the Missionary Kreft, who in 1861 administered the Lord's supper to 130 communicauts. Nearly the same number sat down at the Lord's table at Berseba, of which the Missionary Krönlein is the pastor. Farther north is the station *New Barmen*, where the Missionary Hahn carries on a good work in the neighbourhood of the Whale-bay. Not far from this estuary two missionaries of the Rhenish Society (Mr. Rath and Mr. Hörnemann) tried to establish a Gospel work among the tribes of the Damra at *Otjimbigué*, but were compelled to give it up, as it was impossible to start a colonisation in such an inhospitable district. This was a great calamity for the other missionaries, as the brethren at Otjimbigué used to supply them with provisions and other necessaries of life from the bay. A chief or captain of a Dutch Namaqua tribe thereupon resolved with some of his people to emigrate to Otjimbigué. Mr. Kleinschmidt, the missionary at *Rehoboth*, in Namaqua-land, gladly joined them, and thus that important station was saved for the mission. It numbers from forty to fifty souls, to which Mr. Kleinschmidt, every Sunday, preaches the Gospel in the Dutch language. The Great Namaqua-land, besides these, contains two other stations, viz., *Hoachanas* aud *Gobabis*. Mr. Kollmer aud Mr. Weber are their pastors. Hoachanas was founded in 1853, and numbers at preseut upwards of 100 baptised persons, of whom the half are children. A new chapel was recently built; the school-room is well attended, while the missionary stands on good terms with Oasib, the chief or captain of the red tribe to which his church belongs.

The mission at Borneo is still in a distressed condition, since the murder of the seveu martyrs in May, 1859. The contents of that bloody page iu the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigaud aud his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfarz, were baptised with a bloody baptism ou the 7th of May; E. Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the bloodthirsty savageness of those utterly demoralised idolators. But the living God had protected them, and it would seem as if at length the lovely Gospel sun was beginning to melt the icy crust of the heart of that ignorant people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organised. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artisans were to be invited to immigrate, in order to teach the baptised Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the

number of the baptised ones increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it by baptism. Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives, were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him bleeding in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a safe retreat, agreeing to leave all their property behind. This was apparently granted. They proceeded towards the river to step into their boat. It was pushed off. Poisoned arrows then were shot at them. No choice was left. They all plunged into the water, which, coloured with their blood, soon covered their bodies. They died without a cry or a groan. While the arrows were flying and the mob was shouting furiously, Rott's child, a little girl of five, asked her mother, with a smile, "Are we going to the Lord Jesus now, all of us together?" Mrs. Rott and this child were the only ones that were rescued. One of the murderers pulled her, child in arms, out of the water. Three days were spent in consultation what to do with her. At length it was resolved that she should be killed at the next festival. But the Lord said, "It is enough." On the fourth day a steamer sailed up the river, and both mother and child were rescued. Three days later, Hofmeister and his wife were, with their four children, enjoying a peaceful hour after dinner in their happy home, when on a sudden a rough fellow rushed into the house and struck the missionary with a sword across his shoulder. He sank down in a dying state. His wife started up with a cry. "Let me die," whispered he to her, "for I am going to my Saviour." The poor woman turned her face towards the murderer. Her head was cut off with one stroke. The children were dragged away, but given up again after a few weeks and taken to friends at Banjermassing.

Borneo shall not be abandoned. Here a Church of Christ *must* spring up, for here the seed of the Church, the blood of the martyrs, is sown. The brethren, Barnstein, Zimmer, Van Höfen, and Dietrich, at Banjermassing, are waiting for the arrival of new companions to start a fresh work among the Dajaks. Meanwhile they have assembled the greater portion of the baptised Dajaks from other stations to Banjermassing. The society intends to send them a fresh supply of fellow-labourers in 1864. May the Lord speed this good purpose!

Most interesting is the mission which the Rhenish Society has commenced among the Battas in Sumatra. This extensive island, which, after Borneo, is the largest of the Indian Archipelago, contains about eight millions of people on an area of about 140,000 square miles. The population is divided into two tribes, the *Malays* and the *Battas*, which, from religious and political causes, stand in hostile opposition to each other. The Malays, who inhabit the eastern and south-eastern part of the inland, are Mohammedans of the most fanatic kind. The Battas, who are scattered through the interior of the highlands, are heathen and averse to Mohammedanism. Those of the Battas who inhabit the southern coast districts are subject to the Dutch government. The inhabitants of the northern mountain districts are a free people, and very jealous of their independence. They are a very remarkable nation. They have attained a considerable amount of civilisation. They are possessed of a written language, in which several documents are composed, and are skilled in many arts and trades. That there should be such a people hid in the interior of Sumatra is very strange. When a papyrus roll, written with Batta characters, happened to fall into the hands of the great Von Humboldt, some thirty years ago, he, and all the linguists whom he consulted, took it for some kind of old Runic writing. No wonder they knew nothing of it. The Battas have for centuries shut themselves up, as it were, hermetically. No foreigner could ever approach the interior of their country without risking his life. This was sadly experienced by the missionaries Munson and Lyman, who in 1834 were sent out by the Boston Missionary Society to resume the work among the Battas, which the English Baptist missionary Burton (the first missionary that laboured among them) was compelled to stop. They were cruelly murdered; for those people are cannibals, in spite of their civilisation. They must, however, have adopted that horrible custom in later times, as it is pretty certain that they were not cannibals two hundred and fifty years ago. As it is quite certain that the Malays are the aborigines of Sumatra, there can be no doubt that the Battas must have immigrated from the eastern islands, such as Borneo, and perhaps from the back parts of India. There is a great similarity between their language and that of the Dajaks at Borneo. The structure of their skull, the form of their body, their light-brownish colour, and the richness and softness of their brown hair, make them much more similar to the European or Caucasian race than the Malays. Their language, also, approaches the Aryan, or Indo-German class. Mr. Fabri, the inspector of the Rhenish Mission-house, was quite amazed when, on a visit to Amsterdam, in 1859, he learnt all those particulars about that remarkable people. He had travelled to that metropolis for the special purpose of finding a new mission field for his society. The murder of the seven martyrs at Borneo had just put a stop to all mission work

among the Dajaks for the time being. The society wanted a new sphere of labour for some of the Borneo missionaries who had escaped the persecution. Some district or other of the Dutch Indian colonies was suggested, but which to choose? Mr. Fabri travelled to Amsterdam to obtain some information. He went to the office of the Netherlands Bible Society. While engaged in a conversation with one of the gentlemen connected with that society, he observed, among piles of books and documents scattered all over the table, the Gospel of John written in characters such as he never saw before. He found it was the Batta language. "How is it possible?" asked he, in a tone of surprise, "as hitherto no missionary has preached the Gospel to those people in their language, nor has a missionary been sent to those ill-reported quarters during the last twenty years!" He now learnt that the Netherlands Bible Society had for seven years supported an able linguist, Dr. N. van der Tuuk, in the Batta country, in order to study the language of those people, and that not only the Gospel of John, but that of Luke, together with Genesis and Exodus, were in print.* This was to Mr. Fabri, as it were, a hint from the Lord. "I now know where we ought to pitch our mission tent," he exclaimed. A letter was soon despatched from the mission-house to Borneo. In 1861 three missionaries of the society, Klammer, Heine, and Denninger, arrived at the shore of Sumatra, and a fourth, Nommensen, soon afterwards joined their company. They found two Dutch brethren, Betz and Van Asselt, who, under the care of a pious clergyman in Holland, of the name of Witteveen, had been led to devote themselves to the work of the Lord among the heathen, and were labouring among the Battas as missionary-artisans. These had no objection to enter the service of the Rhenish Society, and thus a band of six missionaries are engaged now in the good work which that excellent institution is trying to carry on among the Battas. They divided the field of labour into two parts. Three of them went to *Lipirok*, one of the districts of the Dutch Batta colony; the other three travelled across the mountains to *Pangalowan* and *Sigompulan*, two provinces of the land of the free Battas. It is scarcely a year since they commenced operations. Their reports are looked forward to with prayerful interest. The distance, however, being very great, and the means of correspondence very imperfect, it will take some time before anything of importance can be known. A letter of the missionary Heine was published in January last, which gives most interesting accounts of the character, manners, and customs of the Battas, and shows that this seems to be a people which is ripe for the reception of the Gospel. It may be prayed with the greater fervour that the above-mentioned brethren may succeed in gathering the Battas into the Church of Christ, that the fanatic Malays have already, both by force and cunning, contrived to introduce the doctrine of the false prophet into many a Batta family.

The four missionaries of the society labouring in China, who during the war were residing at Hong Kong, chiefly worked in the neighbouring district of Sanon. Their names are:—Krone, Genähr, Louis, and Krolczyk. The latter was formerly a clergyman in East Prussia, but entered the service of the society in 1861 for the purpose of preaching the Gospel to the Chinese. He is reported as an able linguist. The Lord has blessed their work so as to enable them to start two small Christian churches in Sanon, a few schools, and a seminary for native preachers. The directors of the society, however, have resolved to transfer the seat of the China mission to Canton, this being a central place, and more suitable for the operations of the missionaries.

The balance-sheet of the last published report of the society extends from 1 Sept., 1860, to 31 Dec., 1861, consequently over one year and a quarter. The income during that period amounted to 61,974 thalers (9297*l.*), the expenditure was 61,596 thalers (9239*l.*), so that a surplus was left of 58*l.*, which, added to the surplus of the preceding year, 1476 thalers (221*l.*), left cash on hand to the amount of 279*l.* Of the 9297*l.* that came in, by far the greater portion was contributed by branch societies and individuals in Rhenish Prussia; and 1818*l.* from other countries (15*s.* from London). The mission-house, including the salaries of the teachers, the support of the pupils, &c., cost 9105 thalers (1365*l.*); the boarding-house for the children of the missionaries, 6502 thalers (975*l.*); the stations abroad, 30,936 thalers (4639*l.*).

The Rhenish Missionary Society, which is so admirably managed in a financial sense, and conducted in such a truly Christian spirit, deserves the most cordial recommendation to the sympathy of all who earnestly pray for the conversion of sinners, and love our Lord Jesus Christ in sincerity and truth.

THE PUNJAB MISSIONARY CONFERENCE.

During the Christmas week of 1862, a Missionary Conference, framed somewhat after the model of that held at Liverpool in 1860, assembled at Lahore, the capital of the Punjâb, in compliance with a general invitation, issued from that place in the early part of the year, by a committee then formed for the purpose. All the missionary bodies labouring in the Punjâb, except the Delhi Baptist Mission, which was too distant, were represented at this Conference. It included the missions of the Church Mis-

* Afterwards a dictionary, a grammar, and a reading-book, in three volumes, were published.

sionary Society, the American Presbyterian Board, the National Church of Scotland, and the American United Presbyterian Board,—the two first of which have each several stations throughout the Province, occupied by their missionaries; and some of the missions were represented by native as well as by European and American missionaries, besides catechists and lay members.

In addition to the above, the Missions of the American Episcopalian Methodists, now labouring in Oudh and Rohilkhund, were represented by a large body of brethren, who left their distant spheres of mission work to join for a while in Christian communion with their brother missionaries and the friends of missions. A missionary of the Congregational body located at a distant Hill Station also contributed a paper, which was read to the Conference. Chaplains of the National Churches of both England and Scotland were associated either as working committeemen or essayists; while Free Kirk, Baptist, and others were included amongst the laymen who took a more or less active part in the proceedings,—so that the constitution of the Conference was of the most catholic character. The utmost harmony prevailed throughout its sittings, and on the evening of Sunday, the 28th December, members of almost all denominations present united together in commemorating the last supper of our Lord, the entire proceedings being closed by a united prayer-meeting on the afternoon of the 2nd January.

The objects for which the Conference was convened will be rendered clear by a perusal of the paper of invitation first issued; and although Missionary Conferences have been long and habitually held in all parts of India, it is believed that none has ever before been convened of a similar character to the late Conference of Lahore—a gathering which will long be remembered, by those who were privileged to take part in it, with feelings of fervent thankfulness to God, whose blessing was vouchsafed to its consultations, and who, we cannot doubt, was present by His Spirit, knitting together the hearts of His children in the bond of a common Saviour's love.

Essays on the several subjects detailed in a paper issued on the 24th December, were read before the Conference, and followed by oral discussion, two sittings being held daily for this purpose — one before, the other after, noon. In connection with all of these topics, thoughts were suggested and information elicited of more or less interest or importance to the cause of missions; and after the general sittings of the Conference had been brought to a close, a special meeting of the members was held on the 2nd January, at which several practical resolutions were drawn up, and working committees determined upon and elected.

Throughout the discussions which took place during the Conference, there was perhaps nothing which attracted so much attention, and was regarded by most with so much surprise, as the avowal, on the part of the native brethren, that there has not existed, in all cases, between them and the European and American Missionaries, so uniform a feeling of cordiality as the Christian public had expected and supposed. Of this fact it was found most missionaries had been aware, especially the more experienced among them—though unable, perhaps, fully to explain it, or to devise a remedy; and deeply as they could not but regret and feel humbled that it should be so, it was doubtless a relief to many to see the truth elicited, and in some degree explained, by the discussions of the Conference. It was understood, indeed, that the essay of the native brother, the Rev. Mr. Golukhnâth, which led to the discussion, had been written by the advice and with the entire approval of the missionaries with whom he was more immediately associated; and so important is it that the truth should be fully made known on a point of such vital importance as this, that if the Conference had been productive of no other result, every friend of Missions must have admitted that its assembling had not been in vain. Some of the speakers at first delivered themselves with a good deal of asperity, but this spirit happily did not continue, and thanks to the meek and loving demeanour of the missionary brethren, and the good feeling of the members generally, the harmony of the Conference was in no way disturbed.

The discussions which took place clearly revealed the fact, that what may be termed the secularities of a Christian profession are the main if not the solo cause to which such dissatisfaction as may exist must be attributed; and it became apparent that the expectations of converts in connexion with these, whether just or unjust, are such as it is for the most part not in the power of the missionaries to satisfy, though some causes of irritation were indicated which it might perhaps be practicable by mutual consent to remove. Thus one native brother dwelt with much feeling, and in a very proper spirit, upon the claims to consideration and support of those who, like himself, had sacrificed all the privileges of high caste, family distinction, and brilliant prospects, to join themselves with the despised followers of the Cross of Christ; while another stated that the difference in the rates of salary allowed to catechists, teachers, and others in the several Missions, together with the want of good administrative arrangements for the internal affairs of their communities, were a fertile source of heart-burnings and discontent. The Missionary brethren, on the other hand, showed that it was most difficult to secure such arrangements as would afford satisfaction to all parties; and that as regards the temporal wants and expectations of converts, it is not in the power of missionaries to meet these to any considerable extent, or even fully to qualify them for remunerative secular employment.

With a view to enable Christian laymen to assist their missionary brethren in such matters, a "Central Lay Co-operation Committee," to hold its sittings at Lahore, was appointed on the day following

the last general meeting of Conference, that is, as above stated, on the 2nd January, 1863. On the same occasion a second committee was elected, for the adjustment, as far as possible, of any differences occurring between the several missions, and promoting harmony and uniformity of action; a third, for securing a more systematic and general employment of medical missionaries, the great desirableness of which was generally admitted; and a fourth, for the formation of a Punjâb Bible and Tract Association, with a sub-committee for endeavouring to secure the issue of an authorised standard vernacular version of the Holy Scriptures —a matter of vast importance for the cause of Christian progress in Hindosthan; which must, it is believed, be seriously retarded if this want be not supplied. Some action was taken, also, on the subject of marriage and divorce laws, as affecting native Christians; the education of native females; and the extension of a Christian vernacular literature.

Arrangements were made, at the same time, for publishing in full the proceedings of the Conference; comprising the essays read, and the discussions which followed them; and although short-hand writers are not obtainable in the Punjâb, it is hoped that, by means of notes taken by members during the sittings, corrected and supplemented by the essayists and speakers themselves, a goodly volume will be prepared and issued at a moderate cost from the Loodhianah mission press within a few months; recording, with a very near approximation to correctness and completeness, all that passed during the Conference. The day on which these practical measures were adopted was closed, as has been already mentioned, by a Union Prayer-meeting; in which, besides all the members who had not been obliged previously to leave Lahore, other residents and visitors present joined together. And thus terminated the proceedings of a very memorable assemblage of God's people; the results of which, it is believed, cannot but prove of great and lasting importance to the cause of missions.

D. F. McLeod,
Financial Commissioner of the Punjâb.

At a meeting of the members of the Missionary Conference, held January 2, 1863, D. F. McLeod, Esq., C.B., in the chair, the following resolutions were adopted:—

I. That a committee consisting of the following members be formed for the purpose of preparing a report of the proceedings of Conference for publication:—Chairman, Colonel Lake; Members, Rev. Mr. Calderwood, J. A. E. Miller, Esq., and Dr. Newton; Secretary, Captain McMahon.

II. That a Bible and Tract Society for the Punjâb be formed to work as far as possible in connection with the Loodhianah press. 2. That the Lieutenant-Governor be asked to be patron.* 3. That the following be a committee for this object:—Chairman, D. F. McLeod, Esq.; Members, Sir H. Edwardes, K.C.B., Colonel Lake, C.B., Colonel Maclagan, Dr. Farquhar, R. N. Cust, Esq., Edward Prinsep, Esq., T. D. Forsyth, Esq., J. P. Melville, Esq., the Chaplains of Lahore, Meean Meer, and Umritsur, and the Missionaries of Lahore and Umritsur, with power to add to their number, and to appoint their own secretary and treasurer. 4. That the departments and funds of the two societies be quite distinct.

III. That a sub-committee of the above be appointed to consider the question of a standard authorised version of the Holy Scriptures, to consist of the following members:—Lieutenant-Colonel Sir H. Edwardes, K.C.B., Rev. T. V. French, and Rev. L. Janvier. 2. That this Conference petition the Crown through the British and Foreign Bible Society for this purpose, after inviting the co-operation of all, not only in the Punjâb, but also in the North-West Provinces and Bengal, favourable to the plan.

IV. That a central committee, with branch committees, or corresponding members, be formed for advising and assisting missionary bodies in secular matters; such as providing for the support of native Christians and inquirers, obtaining employment for such as require it, forming locations for native Christian communities, and adopting measures for creating or extending a vernacular Christian literature. 2. That the Lieutenant-Governor be asked to be patron.* 3. That the following be on the committee:—President, D. F. McLeod, Esq.; Members, R. N. Cust, Esq., R. H. Davies, Esq., Edward Prinsep, Esq., Dr. Cleghorn, Dr. Farquhar, T. D. Forsyth, Esq., and Colonel Maclagan, with power to add to their number and appoint their own secretary and treasurer.

V. That a general committee of reference be formed for determining any differences of opinion which may arise between mission bodies, the several missions to be represented by one or more members from each body. 2. That the following members be nominated as a preliminary committee to consider how far the working of the above can be practically carried out:—Church Missionary Society, Rev. R. Bruce; American Presbyterian, Rev. J. Newton; American United Presbyterian, Rev. J. Gordon; National Church of Scotland, Rev. J. Paterson. 3. That the following laymen be on this committee:—Edward Prinsep, Esq., and T. D. Forsyth, Esq. 4. That the Rev. Mr. Golukhnâth be added as a member to represent the Native Brethren.

VI. The subject of female education was discussed, and it was resolved:—1. That any movement regarding it be left to the central committee. 2. That the attention of that committee be drawn to the circulation of some papers upon, and some tracts towards, the attainment of this object. A

* Sir Robert Montgomery has kindly consented to be patron.

* Sir Robert Montgomery has consented to be patron of this committee.

paper lately read before a debating society at Benares was suggested for inquiry.

VII. It was resolved that the following suggestions be submitted to the "Committee of Laws," in the hope that they may consent to take action upon them, with a view to urging the enactment of a suitable law on the subject of marriage and divorce, as affecting native converts. 1. To give the Christian convert divorce on the one legitimate ground of adultery by the heathen partner, and on no other ground. 2. To afford facilities for reconciliation of converted husband and heathen wife, who has left him, by citing her to appear before the magistrate in person, and (after a private interview with her husband at the court) declaring whether it is her will to return to her husband or go to her relations—such election to be affirmed by the court. 3. To give legal divorce from child betrothal; when the heathen parents or guardians of one party refuse to *consummate* the marriage, on the plea of conversion of the other party to Christianity. 4. To assign the children to the father, whether Christian or heathen, on the grounds of general law.*

VIII. That a committee be formed for considering the advisability of employing, to a greater extent and more systematically, medical missionaries. Members, Colonel Lake, Colonel Maclagan, Dr. Cleghorn, Dr. Farquhar, and Dr. Newton.

D. F. McLeod, Chairman.

JOURNEY FROM CAIRO TO THE CANAL OF SUEZ, FOR THE DISTRIBUTION OF TESTAMENTS, &c.

BY MESSRS. BUHLER AND HAMM.

In compliance with the orders of Committee of the Pilgrim Mission of Chrishona, we were, on the 10th of February last, about to start from Cairo for the Canal of Suez, when the Rev. Mr. Sior, at Alexandria, informed us of the arrival of Monsieur de Lesseps, the President of the Suez Canal Company, to whom Mr. Sior had previously notified the object of our journey. On being introduced to him in the Hôtel d'Orient, at Cairo, he received me (Bühler) very kindly, promising his best endeavours in behalf of the Protestants on the canal line, and directing instantly an autograph letter to the Agency of the Company at Cairo, which provided me with a letter of recommendation, addressed to all the engineers and agents "Toutes les facilités leur seront données pour leur visite, et tous les renseignements qu'ils demanderont leur seront fournis sur la marche, la conduite et les détails de nos travaux."

Thus supplied with all things requisite for our journey, we set out on the 11th of February, travelling by rail from Cairo as far as the town of Sagasigh, where we immediately on our arrival called upon the Company's Agent. He being absent, we were compelled to pass the night with a German gentleman, who gave us much information of value. Sagasigh has a population of about 10,000 souls,—including the surrounding villages, about 30,000. Five-eighths of Sagasigh are Greeks; three-eighths Italians and French; and about ten are Germans, who are always on the move. Of Copts there are about 200 at this place, remarkable for their industry and commerce. Cotton being the chief article of trade, there are twenty or thirty cotton manufacturers in a circuit of fifteen miles. The intercourse and trade of Sagasigh is increased by a canal, which leads into the intermaritime water-way constructed by the Company. All provisions and necessaries of life are conveyed on that canal to the large canal intended to run from the Mediterranean to the Red Sea. Also a telegraph is constructed from Sagasigh as far as to El Gersh.

Houses, as well as immovable estates, are to be obtained at a moderate rent. Our landlord was of opinion that the economical principle adopted by the Pilgrim Mission of Chrishona could at this place be applied with great advantage and success. It is now permitted to purchase land without becoming a subject of the Egyptian Government. Among the Arabs, who received us very friendly, we perceived a great desire for schools. We also learned that Romish monks had reconnoitered this field, but felt convinced that their time had not arrived. In point of health, Sagasigh is as good as any place in the Delta. At a league's distance there are the ruins of Bubast. Time did not allow us to see that ancient town.

On the 12th of February we procured a boat to convey us (on the canal of Ptolemy) through Wady Tumilat (Goshen). The bright sky, green landscape, and mild air of spring, all contributed to raise our spirits. A gentle breeze conveyed our boat through the canal. We saw nothing growing but barley and clover. Cotton, which had just been cropped, is at this place much cultivated, and the country must be considerably advanced, if cotton cultivation goes on at the present rate.

On the 13th of February we embarked again, continuing our journey to Timsah. A dromedary

* It is believed that the highest Hindoo authorities declare betrothal in childhood to be the real marriage, and to be indissoluble during life. But there are differences of opinion on this head. And in *practice* great laxity prevails among the Hindoos, especially in the Punjâb, where betrothal is not regarded as any bar to marriage elsewhere. This facilitates action on our part.

ran by our side, in case the wind should fail or be against us; but we had a good passage, so that it had to gallop with all speed. About noon we passed the shallow lake, Maxama, in the south of which we found a little encampment. Everything, except the canal, bears the mark of the desert; melons are, however, planted on its banks. About one o'clock P.M. we reached Raemses (Exod. i. 11; xii. 37; Num. xxxiii. 3, 5). Also at this place the Company has a small encampment. We went on shore, to be introduced to the royal family of Raemses, or Ram, as it was called by the Arabs. The figures of the king, his wife and daughter, rest in a miserable sand-pit. Who knows whether Jacob stood before them? The whole figure, which has been chiselled out of one stone (porphyry), as was the case with the obelisks, would no doubt have been preserved perfect, if it had not been injured purposely. Behind the statues there is a beautiful inscription in hieroglyphs. In good time we arrived at Timsah—the central point of the inter-maritime canal. We resolved upon proceeding the next day to Tussum and Serapium, and upon surveying Timsah on our return. Accordingly we mounted, next morning, our asses, and arrived, after having ridden about two leagues, at Tussum, which is the utmost point the canal-diggers have reached. We observed a considerable line of houses, occupied by a dozen French officers of the Company and some European workmen, all Roman Catholics. Besides, there are about 10,000 Arabs, who do soccage service. In the afternoon we rode to Serapium, where we saw nothing but an abandoned encampment. The ruins of Serapium are half a league further off, toward the south.

On Shrove-Tuesday we went to Senil el Geisr (El-Gersh), two leagues distant from Tussum, as we could not do much during the daytime among the Arabs, who are at work, and cannot consequently be addressed except in the morning and evening. We first called upon the French Consul, who received us very friendly, and provided us with a guide, who was instructed to show us everything we wished to see. El-Gersh has an animated appearance, but its physical position has not much in its favour. Its situation is more elevated than that of Timsah; and this circumstance is of importance during the summer-time, but its water must be fetched from Timsah. The quantity being insufficient, a little aqueduct will soon be constructed. A church, mosque, hospital, some Government offices, and a good number of houses, have been erected at El-Gersh, but there are no Arabs except the servants of the Europeans. When Timsah has risen into importance, El-Gersh will relapse into its former insignificance. The land of this region being elevated, the digging will require at this part more labour than on the whole line hitherto completed. If the migratory sand-hills will anywhere damage the canal, it must be at El-Gersh, in which case this station would retain its importance. I do not pretend to be a competent judge in this matter, but this was my impression on viewing the locality.

We returned to Tussum on swift dromedaries. The only loss I sustained was that of my hat, which was rather a disagreeable event, as I had to travel under a burning sun without any protection to my head. We reached Tussum toward evening. I would, of course, have preferred a horse, but by sitting on a camel I had a more extensive view around. Under our feet we broke the grey and motionless sand of the desert, whilst above us we viewed the canopy of a peaceful starry heaven. God is great! we strongly felt in this quiet and mighty desert. When we reached the canal, labour had long ago ceased and the Arabs had retired to their camps, which we could not see till we had passed the gigantic walls of the canal. However, we had heard a dull sound like the roaring of the sea. Having arrived on the top of the canal wall, we observed innumerable lights diffused over an extensive plain, resembling the glimmering light of the sea. Thousands of camp-fires blazed heavenward, and around them were sitting the merry and dark-complexioned sons of Ham. This camp presented a most touching sight, which reminded us forcibly of Israel's journey through the desert. "Through thy mercy thou hast led this people whom thou hast redeemed, and through thy strength thou hast conveyed them to thy holy residence." May the poor Arabs soon have the same experience! But I will describe the Arab camp a little more minutely. About twenty Arabs, headed by their sheikh, are seated round each fire; whilst some of them are singing or freely talking, others are cowering around their sheikh, to whose discourse they listen without uttering the least sound. Again, others play by throwing small sticks of a foot in length (our dice) over their fortune-telling carpet. Going from camp to camp we made inquiry after persons able to read the tracts we wished to distribute. At many fires we met at least with one man who could read, an accomplishment which made him very distinguished. First we tried our learned friend by requesting him to read off from the book which we wished to give him. But we were unable to pursue this method in quietness, for after a short time the people rushed upon us from all sides by hundreds. A grave sheikh, to whom we had been directed as to a learned man who could read well, having seen our Arabic books, spread his carpet and invited us to sit down at his side, which we did with great pleasure. Having been offered by us a little prayer-book, he took it into his hands with much circumspection and quietness, and turning over its leaves began with a loud voice to read its contents, which the people applauded repeatedly. Finally he stopped, exclaiming, with a most solemn voice, "The book is good." Thereby our business was sanctioned. The respected sheikh having accepted and praised our books, every one of the people wished to obtain a tract, even those unable to read.

When all the people began to crowd and rush upon us, the chief, having commanded silence, approached me and said: "You must not give books to every one, but only to those who are able to read." This was, of course, our original intention; but the intelligence of our having brought good Arabic books went, like running fire, from camp to camp, and our books quickly disappeared. Every tract which was shown was taken off instantly. Sometimes we could not get on at all, if we refused giving one of the "good books" to those who pretended to be acquainted with the art of reading. But in general we carried out our plan of examining the reader before he obtained a book. Besides, we charged every receiver to read the tract to his countrymen when resting from labour in the evening. It was, of course, an object of our solicitude, not so much to distribute a multitude of Christian tracts, as to dispose of them to the proper person; but in our case we were frequently no longer masters of ourselves. The eagerness for prayer-books, portions of the Gospels, and, as some said, for the religion of the English, was at all events very gratifying to us. But should any one who knows the character of the Egyptians say, "Most of the Arabs would take the books from their greediness, and would sell their booty as fast as they could," one fact is certain, that the books scattered at Tussum will be spread throughout Egypt, for people from all parts of the country are gathered at that place. I therefore do think that a missionary can hardly have more extensive and, please God, more successful operations than those which devolve on him among the Arab diggers of the Suez Canal. I say *extensive*, because, as already mentioned, all parts of Egypt are represented among the diggers; and secondly, because every month the old labourers are replaced by new ones. I say *successful*, because the natives are at Tussum separated from their homes, and consequently more open and grateful for a kind word, than at home. Besides, they are there constantly under European superintendence in working, and will therefore more and more open their eyes and ears to European customs and religion. Unfortunately the Arabs have hitherto but seen the worst part of the character of the western nations, the Europeans themselves being the cause of this; for it is not mere prejudice that makes Moslems think of them as they do.

In the whole camp we have been courteously, even cordially, received. Only a few importunate fellows have given us some trouble by begging for tobacco, or by demanding their immortal bakshish (present) in addition to the books, they have received from our party. He who has become familiar, not from books, but by experience, with oriental countries, will not at once call such behaviour impudent.

Having spent a second night at Tussum, we returned to Timsah by camel on the 17th of February, as we had no orders to prosecute our journey to Suez, in which direction canal-diggers are not yet to be met with. In other respects, the salt lakes and the Red Sea might have attracted our personal curiosity.

On the 17th of February we reached Cantara, after having travelled by camel from morning till evening. Until now we had enjoyed good health, but in consequence of taking at this place a draught of water, we soon felt so unwell that we were apprehensive of being laid aside here for some time. With difficulty we dragged ourselves along to take some supper. However, some warm food did us good, and contributed toward our speedy recovery. Cantara has an hospital and about twenty houses. As for the rest, it is an insignificant place. As I am speaking again of an hospital, I may remark that we met with but few sick people during the whole journey. Neither Arabs nor Germans are at Cantara, whence boats will convey travellers through the shallow lake Menzaleh to the Mediterranean. Ras-el-Esh, where we passed the night, is also a little intermediate station. The wind being adverse to us, we made but slow progress in our navigation. On the lake we saw innumerable hosts of pelicans, ducks, and water-fowl.

There is a Romish school here, in which we saw about ten European boys. Instruction is given in French and Arabic, these being the chief languages required in this region. Let those who wish to establish schools along the inter-maritime canal of Suez, take this observation to heart. Port Said is supplied with a Romish chapel, a priest-domicil, a house for sisters of mercy, an hospital, and an apothecary's shop. There is also a Greek chapel and a mosque in progress of building. The pile-work (as in general the whole district has been wrested from the sea) reminded me frequently of Venice; and who knows whether Port Said will not one day become the Queen of the Sea, as was formerly the case with that city? It is at Port Said that the work hitherto performed for the canal of the Isthmus excites most attention. It is true, the pier of the harbour has not yet been completed, and of the canal (running through the lake of Menzaleh), but the third part has been accomplished; still the greatest difficulty of the undertaking has been surmounted. Practical evidence has been given as to the possibility of the gigantic scheme being accomplished in process of time. I do not say this with positiveness, since I know little of these matters, but personal observation of the work produced this impression upon my mind.

We had intended to proceed from Port Said to Damiette, but adverse winds, which caused the water to flow back into the canal of Damiette, compelled us to abandon our plan and return to Cairo. Besides, our primary object and task was solved. We returned by way of Timsah and Sagasigh to Cairo, where we arrived on the 26th of February.

Taking a retrospect of the journey, we cannot forbear mentioning the great attention and kindness with which the officers of the Company received us everywhere, in consequence of the

warm recommendation by Monsieur de Lesseps. We had our passage free, and, now and then, we were even supplied with food, according to the construction which the officers put upon the letter of their superior. In other respects our journey would have cost us three times more, as the expenses incurred at all places near the canal are as yet very considerable, though the rates will decrease in process of time.

Above all, we would express our humble thanksgiving to God, who graciously preserved us on the journey, and granted us an opportunity of doing good to our fellow-men by spreading the blessed Gospel.

[To this interesting report I may add the information, that the Pilgrim Missionary Society of Chrishona is inclined to station Messrs. Bühler and Hamm permanently at Timsah and the canal line, if it can find the requisite means for their support. It would, besides, be glad to get the means for connecting an agricultural colony with the mission in the land of Goshen.—EDITOR C. W.]

THE MOHAMMEDANS AND NESTORIANS OF PERSIA.

THE sympathy and interest of readers in our labours among the Nestorian Christians may be quickened by knowing something of their civil oppression. This is so severe and so habitual as to constitute a leading feature of their condition. It is practised in various forms, some of which I will mention.

Almost all of these Nestorian Christians stand, to the Mohammedan proprietors of the soil, in a relation analogous to that of serfs, and are devoted to agricultural pursuits. They are as patient and industrious a peasantry, considering their hard circumstances, as exist in the world. As a general fact, they are very cruelly trodden down by their Mohammedan masters, whether they occupy villages which are owned by individual nobles, or those which are the property of the Persian government, and are farmed by those nobles.

The *systematic exactions* practised by the Mohammedan masters are constant and almost nameless—a continual *grinding* of the face of their poor *rayats*, which is wellnigh unendurable. The common forms of these exactions appear in levies on the articles of poultry, eggs, fuel (stable manure, moulded into cakes and dried in the sun—the labour of females), and gratuitous labour in the fields, none of which are lawful exactions, though so long practised as to seem almost to have the force of authority. They are pressed to the utmost extent of the wants, the power, and the mercilessness of the master and the endurance of the subjects, who are afraid to complain to the authorities, lest it should incense their masters and increase their sufferings: their oppressors, when provoked, often adding cruel beating to their exactions.

Another source of their oppression consists in the *farming* of the villages. The government commits it to nobles, who receive the revenues as their salaries. But, instead of taking simply the definite amount of taxes assessed on a given village by the government, they are suffered greatly to increase that sum, by levying taxes on every house, every man, and every article of produce, with little or no restraint. And, instead of being satisfied with the taxes thus enormously swelled, they, in turn, often farm the villages again to the highest bidder, and sometimes he again to the highest bidder, and so on; the motive severely to sponge the village being of course increased in proportion to the number of links in the chain of oppressors, till the flock, if not scattered in the ordeal, is thoroughly *fleeced;* and the same process is repeated from year to year.

Another fruitful source of the sufferings of the Nestorians consists in the wanton abuses practised by the *mohasils*, or tax-gatherers, in connection with the *collection* of the revenues. A considerable portion of the troops of the province are employed, much of the time, in this way, often long before the taxes are due, and when it is wellnigh impossible for the peasants to raise the money. As you enter a village, you are almost sure to see two or three brawny, savage-looking fellows, with long sticks in their hands, prowling about, taking various liberties with the women and children, and beating the men. Their arrival at a village is often the signal for the men to flee and conceal themselves, and the women and children to run in and bar their doors, screaming from fright, beating their breasts and tearing their hair—one of the most common demonstrations of these lawless soldiers, on reaching a village, being to tie up a few of the men and bastinado them, to compel them to purchase mercy with a liberal bribe, till the taxes can be collected. Such being the common style of *tax-gathering* here, we need not wonder that *mohasil*, or *tax-gatherer*, is a terrible and hated name among the Nestorians, quite as much so as was that of *publicans*, who were emphatically classed with "sinners" in the days of our Lord.

Another form of their sufferings consists in violent outrages on the part of the Mohammedans. These are rather less common than formerly, as the people are now better known to the government. When I first came to this country, the seizure of Nestorian girls, and their coercive conversion to Islamism, were of frequent occurrence. And if a Nestorian presumed to appear in the streets with a new or decent garment, he was almost sure to be stripped on the spot. The former practice is still common. And this very day, in riding out from our city, I met a party of

rowdy Mohammedans dragging a Nestorian married woman from her husband and her home to a moollah (Mohammedan priest), to compel her to profess the Mussulman faith.

Violent abuse, in many other forms, is also common. A Nestorian, who was in debt to a Mohammedan hajee (Pilgrim), was confined by that hajee, several days, in a stable, and daily beaten and throttled so severely, that he died, a few days afterwards, delirious, being haunted in imagination by the scourgings of the hajee. The Mohammedan was never called to account. And this case very well illustrates the violent outrages to which the Nestorians are constantly liable.

The unjust appropriation of their property by the Mohammedans is another form of their oppression. This is often effected by procuring false testimony, asserting that such a Nestorian is indebted to a Mohammedan, where no debt whatever exists; or, that such a field, or vineyard, or estate, belonged to the ancestor of the oppressor, and was obtained by the Nestorian in an illegal manner, &c., &c.

The fact that the testimony of Christians is not admitted in Mohammedan courts of justice, or, rather, of *in*justice, to which Nestorians must repair for redress, places them, of course, quite at the mercy of their oppressors, and aggravates all their woes, especially as few of the Mohammedans have the least regard for truth, or much to the sanctity of an oath; and their sympathies are naturally strong with those of their own faith, and against the Christians.

In several instances, British ambassadors at the court of Persia have procured strongly-written firmans from the Shâh, to the purport that the Mohammedan masters should cease thus to oppress the *rayats*; and these orders have been publicly read in the mosques; but they have produced little more effect, toward the end professed, than so much blank paper; sometimes being intended by the Shâh only as a ruse, to give the go-by to the subject with the ambassador, and so understood by the oppressive masters;—or, if seriously issued by the King, such orders have still been openly set aside by the masters; or, when in danger of being called to account for their high-handed misdemeanours, they have very easily quieted their superiors by a free use of bribes.

Such being the hard lot of the Nestorians, we must not wonder that, with all their characteristic industry and patient endurance, they are discontented and restless under their galling yoke of bondage. They have looked towards England, and longed for some relief, till hope deferred has made their heart faint. And it is a wonder that, with so good a disposition as the English government evinces to succour the oppressed and the wronged, almost nothing has been effected by their expensive embassy at the Persian capital, for the mitigation of the sufferings of these Christians, during the thirty years of my residence among them. They are nearly as much oppressed to-day as when I first reached my field. Indeed, I have never known such suffering in the country as at the present time: for, in addition to their ordinary burdens and wrongs, they are now reduced to the verge of starvation by the ravages of devouring hosts of locusts which visited a considerable portion of their beautiful country last year; and all apprehend a reappearance of the scourge, as the present spring shall open. And a painful fact connected with this state of things, is that the store-houses of the rich Mohammedans are loaded with wheat—the fruits of the hard toil of these same Nestorians—which those ruthless tyrants will only dole out in very stinted quantities, at quadruple the ordinary prices, in the hope, by keeping the poor sufferers in a starving state, to raise their corn to still higher prices.

There have been cases where some poor people have sold their children for bread, and others have died from hunger. We may not wonder that, in such circumstances, numbers of the poor Nestorians wander away to Russia, and all sigh bitterly for some door of relief. Were Milton to rise from his grave at this hour, would not these suffering Christians offer a fresh theme for his touching appeal to Him who is higher than the highest?—

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold;
> Even them who kept the truth so pure of old,
> When all our fathers worshipped stocks and stones."

—not, indeed, with so striking an application as that which this language had, a few years ago, in the case of the Nestorian massacres, perpetrated by the bloody Koords, so graphically portrayed by Mr. Layard, in his "Nineveh and its Remains;" yet not inappropriate to the protracted *murder* of these defenceless Christians, continued from year to year, and age to age, under the refined cruelty of these more civilised Persians.

Has the time not yet come for the mighty arm of England, so potent for good the world over, to interpose, and secure some measure of relief for this oldest of Christian sects, and, virtually, this earliest of Protestant churches, that has so long endured all things for the name of Christ—a church in which are now found scores and hundreds of enlightened spiritual Christians, as active, devoted, and interesting as any on the face of the globe? Is it not time for England to impose some check on the wrongs of an effete yet still bloody Mohammedan government (to which it lends the countenance of an embassy at its capital), a government rotten to its very core, but using its waning vitality only to crush the worthy and the weak, and grind its patient peasants to powder! JUSTIN PERKINS.

WORK IN THE PRISONS OF PRUSSIA.

During the last few years there has been a great advance in the character of prison management in Prussia. The wide-spreading importance of the subject, its bearing upon the civic, social, and ecclesiastical life of nations, has begun to be properly recognised. The progress of Prison Reform in Prussia will one day or other form no unimportant chapter in the moral history of the Prussian people. It is true that this reform is hindered by the strife of parties opposed politically and religiously, a strife that is nowhere more fiercely waged than in Prussia at the present time. The confused blending of religious questions with political, and of political with religious, arising chiefly from perplexity and prejudice, but in part also from conscious enmity to the Gospel, must be held responsible for the errors by which the work of prison reform has been hampered and kept back. But for all this, much good seed has been sown, and many weeds cleared away.

The prison administration of Prussia is divided between *two* ministers—the Minister of Justice, and the Minister of the Interior. To the jurisdiction of the former belong more especially the prisons in which untried prisoners, debtors, and such like are detained; the class, in short, who are sentenced to confinement on account of some minor offence. The Minister of the Interior, on the contrary, has the supervision of all institutions in which the prisoners are undergoing the graver punishment of the *House of Correction* for more positive crimes. It is chiefly with these last that we have now to do, for it is here that the work of reform has begun, while it has left the former class of prisons almost untouched. Very slight, indeed, is the difference between what the law describes as offences, and that which it brands as crimes: very slight, therefore, the difference in character between the inhabitants of the House of Detention and the House of Correction! But nevertheless, there is a vast difference between the punishment imposed in the one case and the other. Before, however, we proceed to offer a few observations upon these Houses of Correction, we must state the most important features respecting the punishment, according to Prussian criminal law, there inflicted.

This punishment differs, apparently, in nothing from that undergone in the other class of prisons. True, the period of confinement in the first is, as a rule, longer, but not invariably so. And apart from the duration of the sentence, the weight of the penalty seems to weigh as heavily upon the one set of culprits as the other. They are both deprived of liberty, they have the same diet, the same treatment: nay, the prisoners in the House of Correction often seem the better off of the two, for they have at all events always got work to do, though hard and compulsory work; whereas the other prisoners are often without it altogether, though it is just as great an essential as daily bread. Again, the order, cleanliness, prosperity of the whole system is often greater in the House of Correction than in the other prisons. In the former, the inmates are never destitute of a school, nor of the preaching of God's word, which is too often the case in the latter.

But for all this, the prisoners in these houses of correction are in point of fact in far worse case than those in the other prisons, for they are subject to the penalty of *infamy*. Not only are they during their period of punishment incapable of civic rights of any kind, not only are they there under strict guardianship, but they are deprived of these rights and the dignity they give, during their whole life long;—they are not allowed to wear the Prussian national cockade; they are prohibited accepting any public post, from being sworn in a court of justice, from voting on public occasions, from choosing or being chosen, or exercising any political situation whatever; their evidence on any subject is never received on oath; they must never carry arms or serve in the army, or carry on any business under their own name.

Thus it will be seen that the culprit by no means shakes off the terrors of the house of correction when he has fulfilled his term of imprisonment there, but they follow the discharged prisoner and cast a shadow over his whole after life; in fact, every sentence to these houses, though it be nominally for only two years (this is the shortest period of incarceration), is virtually a *sentence for life*, and only in very rare cases can the forfeited social position be restored by an especial act of royal forgiveness. Besides this, most of the discharged prisoners are subjected to *police inspection*, which may be extended over ten years, and during this whole period fetters the man in all his movements, excludes him from visiting any public places of resort, obliges him to be at home every evening by a certain hour, and renders him liable by night and day to the control of the police, and even to having his house searched at their pleasure.

From all this it will be seen that imprisonment in these houses of correction is, according to Prussian law, a very severe punishment, and we cannot wonder that they should rank in the public estimation as a sort of lazar houses, and that every one should try to avoid those who have ever been there. While sin itself is spared, tricked out and flattered, and offenders against the divine law are leniently looked upon provided they have concealed their moral guilt beneath a mask of social respectability, or contrived to avoid public scandal—these same offenders are

avoided, despised, and cast out as soon as their sin has brought them to the house of correction and deprived them of their citizen rights.

It is true that this severity has some show of justification, when we consider that, owing to the imprisonment in common which still exists in these Prussian houses of correction, the contagion of crime and depravity is unheeded, and a community and caste of criminals created, which, being separated from the rest of the social body by its own social degradation, is consequently led to make more or less open war upon it. The insecurity of person and property which we meet with in the large towns —for instance in Berlin—is in great part attributable to the warfare carried on by this caste of punished and degraded criminals against the rest of society. What a problem we have here for the governments, and indeed all classes among us, more especially for the church, to solve. Its immense importance is still, however, far from being adequately recognised.

Besides several hundred prisons, small and great, which are under the control of the Minister of Justice, there are in Prussia seventy-two institutions the administration of which belongs to the Minister of the Interior. Of these, the greatest number are specially houses of correction. In these there are at the present time about 30,000 criminals. If, however, we include those who are yearly apprehended, and those who are discharged (for this population is constantly fluctuating), we shall have to raise that number by nearly 15,000. This may serve to show the vast importance of the subject of prison reform in Prussia to the weal and woe of the whole nation. Such a reform must have three principal ends in view: 1st, so to regulate the internal arrangements of these houses of correction, as that the criminals should be able to lead a human existence therein, their health being attended to, proper work being given them, and their moral condition being improved instead of further degraded. What is needed is to overcome idleness and incapacity, and remove ignorance and irreligion, as far as possible, by affording instruction, and by the preaching of the Divine word and care for the souls of these men. 'And in close connection with this aim stands the second, which the government has now seriously taken up—the introduction of the *separate system*, which checks the energy and the contagion of evil, in proportion as imprisonment in common fearfully fosters both. The third point at which prison reform aims, is the gaining *a staff of prison officers* who shall perform their heavy and responsible duties not merely for the sake of a salary, but out of love and sympathy with the criminals, and who are qualified for their post not only by their high moral character, but by special preparation for it. Since the Prussian Government began, about ten years ago, to turn its attention to prison discipline, and to remove or lessen many abuses in these houses of correction, their reform has been materially advanced by the exertions of Dr. Wichern, who, as Counsellor in the Ministry of the Interior, has obtained great influence over prison administration. The character of the schools in these institutions has been raised, and their instruction extended to *all* the criminals. The progress of education in Prussia has made its way into the houses of correction. In all of these, too, the preaching of the Gospel, and a wholesome care of souls, now find a place. And while in all institutions of the kind the number of separate cells is as much as possible increased, a prison consisting entirely of these—built on the plan of Pentonville—in Moabit (a suburb of Berlin), and opened in 1849, has been, thanks to Dr. Wichern, made, as it ought, to carry out the separate system, which up to the year 1856, in spite of the original intention of its founder, Frederick William IV., had never been thoroughly the case. This institution has been entirely reorganised by Dr. Wichern. The management of it was committed by its royal founder to the brethren of the Rough House, who have for several years occupied themselves in houses of correction, and for the last seven have laboured in this prison in Moabit.

The present officials, who are all brethren of the Rough House, are in exactly the same position as all other prison officials—they are placed under the director of the institution, receive his orders, are bound to obey them implicitly, are subject to no other authority, wear the same official uniform, and serve as all other prison officials do; it is only in the temper and spirit with which they serve the prisoners for the Lord's sake, that they differ materially from the class which we generally meet in such posts. These brothers of the Rough House are also officially employed in other Prussian houses of correction and of detention; and even in some of the prisons in Kur-Hesse, Saxe-Weimar, and Würtemberg their merits have been appreciated. Unreasonable party hatred has, indeed, attempted to throw suspicion upon them—for, alas! some of those who seek after popularity love to discredit whatever bears the name of Christ; and men of this stamp easily sway public opinion. But even among our opponents the more thoughtful have begun to discover the error and untruthfulness of such polemics; and the Prussian Parliament, in whose presence Dr. Wichern last year gave a most clear and convincing exposition of the nature and results of the prison-reform which he advocated, accorded him a far greater and more general agreement than was to have been expected from the constitution of parties.

My communication would be too long if I were to dwell further upon this remarkable separate prison innovation. I have said enough to indicate what is being done in this particular sphere to advance the kingdom of God, as well as how much there still remains to do.

Berlin, May, 1863. J. Oldenberg.

NEO-CATHOLICISM IN ITALY.

THERE are Protestants whose simple good faith is such, that as soon as they hear or see priests speaking or writing against some of the abuses of Rome, they greatly rejoice, and at once behold in these priests, be they who they may, so many religious reformers. Such an illusion is no new thing, but is injurious to the cause of Italian evangelisation, because it attracts the attention of religious societies, misleads them, and diffuses a false idea of the present movement in Italy. In the seventeenth and eighteenth centuries it was the Jansenist Italian friends who gave Protestants hope of an Italian reformation: in our day, it is the Neo-Catholics; Neo-Catholicism being the predominant element, just now, as Jansenism formerly was. But the hope inspired by the Jansenists was nevertheless better founded, in that they did indeed, as to dogma, admit salvation by grace, and deny the absolute infallibility of the Pope; and as to morals, they were most rigid in their observance. But as to the hopes that Neo-Catholicism affords—be it said without offence to those Protestants who cherish them—they are without any foundation whatsoever.

Neo-Catholicism may be defined as a religio-political system, intended to adapt religion to the civil constitution, upon the basis of Roman Catholicism, left intact as to its dogmas and rites, and simply modified a little as to its ecclesiastical discipline; and that Neo-Catholicism is this, and nothing more, I shall, with your permission, now proceed to prove. But from such a system, can any good result be expected? Can its prevalence reasonably rejoice the hearts of the friends of Italian Evangelicalism? To me it seems that it should far rather afflict them, because it only tends so to disguise Roman Catholicism, as to prevent its being properly recognised, and to hinder the influence of the preaching of the Gospel.

Neo-Catholicism is an abortion of Jansenism. It first displayed itself in the Synod of Pistoia, mixed with degenerate Jansenist principles, which were no longer those of Pascal. At that time it was a sort of compromise between the Voltairianism of the age and the Jesuitism of Rome. But its political tendencies, produced by the French Revolution and by the politico-religious re-action which followed it, smothered this Jansenist abortion in the cradle. It was, however, resuscitated by Antonio Rosmini, who endeavoured to formulate it in his once too famous, but now utterly forgotten work, "The Five Wounds of the Church." The patriarch of Neo-Catholicism as it now exists, the one who has formulated it, and is become its principal authority, is Vincenzo Gioberti, who, with a frankness that does him honour, has plainly revealed the intentions of the Neo-Catholic party, and the nature of the system. I am anxious to guard against exaggeration in my sketch of Neo-Catholicism, and will therefore give literally certain passages written by Gioberti himself, choosing my extracts more especially from his book entitled "Catholic Reform," which may be called the Code of Neo-Catholicism. Signor Giuseppe Maciasé, member of the Italian Parliament, and editor of the work, states in his preface the nature of the views propagated therein by Gioberti. These are his words:—"The aim that Vincenzo Gioberti proposed to himself in the book, of which only these few fragments remain, was "to demonstrate that the Church had need of reform, and to define within what limits and in what modes this reform was to be carried out. When he spoke of *reforms*, he was as far removed as possible from alluding in the slightest degree to the dogmas of the Church, which he wished immutably preserved in all their integrity. Nay, amongst the reasons he entertained for proposing so energetically a reform in ecclesiastical discipline, one of the most influential was a belief that this would subserve the preservation of those dogmas." Thus then we have the principal features of Neo-Catholicism. It preaches, as did Savonarola, *Ecclesia indiget reformatione;* but this reform must not touch the Romish dogmas, nay, it is intended to preserve them unchangeably; it is indeed to bear upon the discipline, but only for the purpose of establishing the dogmas of the Catholic Church. We see now what, according to this party, the projected reformation is to amount to. Is this reform then, we ask, to be carried on by valiant men, who, with the Gospel in their hands shall reprove the Pope, the bishops, and the clergy for their abuses and their corruptions? By no means. It is the Pope, the bishops, and the clergy who are to reform themselves. "Up to the present time," writes Gioberti ('Catholic Reform,' p. 169), "attempts have been made to reform Rome, not only without but even against her own will. We must now reform Rome by Rome herself, we must have the reforming work carried on by those who are themselves to be its objects. This is the true and infallibly successful method.... We must operate upon the Church by the Church.... We must convert public opinion as well as the individual. We must deceive men for their good. This is a holy *macchiavellism.*" Now I would just ask all sensible men, with principles such as these, is any very earnest, deep-seated reform possible? But we ought to be grateful at least to Gioberti for having candidly told us whither Neo-Catholicism tends. It tends to deceive men; it employs a holy macchiavellism, in other words a deceit that it calls holy,

because it subserves its own ends. Let this be especially borne in mind by those rev. gentlemen who go into such ecstasies when they hear of a pretended religious movement among priests, and do not let them be so ready to encourage it.

But ideal are the doctrines of Neo-Catholicism respecting the Church and the Pope. "The Pope" ('Cath. Re.' p. 17) "is infallible *ex cathedrâ*. Yes, but this *cathedra* supposes the audience and the school, that is the Church." Hence, according to the Neo-Catholics, the Church is not the assembly of the disciples of Jesus Christ, but the disciples of the Infallible Pope. "The declaration that there is no salvation out of the pale of the Church ('Cath. Re.' p. 47), reduced to a philosophical formula, signifies that *the effect cannot exist without the cause, the individual cannot live without the genus and the species*; now, what can be more true than this? The Christians can no more live out of the Church than the buds and leaves can live divided from the tree. And as it is with the Church, so is it with the human race, he who separates himself from the Church, separates himself from humanity; and as the life of the individual consists in his connection with the genus and the species, the man separated from the Church is dead, not alive." Thus then, the being attached to the Church which has for head an infallible Pope, is in the eyes of the Neo-Catholics a question of life and death; they who belong to this Church are living, they who do not are dead. And with maxims such as these, can any religious reform in the Evangelical sense be soon brought about?

But nevertheless I may be told they do seek for a Church reform of some kind; if the reform they are attempting does not lead directly to the Gospel it will lead thither in time, if it does not at once tend to an estrangement from Popery it will slowly, perhaps, but still in the end, conduct thereto. This is the great delusion of good Protestants. Neo-Catholicism is opposed to the Gospel, because its confessed aim is to *deceive men by a holy macchiavellism*, because instead of drawing religion from the holy principles of the Gospel, it proposes to save endangered Catholicism. Let us once more hear the great authority, Gioberti (p. 117.) "Jansenism and Jesuitism both draw near their end — one extreme having produced another more genuine. Catholicism is in peril. What must we do to save it? We must boldly sever it from all human adjuncts, we must purge the gold from the dross." These latter words might indeed lead us to suppose that Neo-Catholics had a fundamental reform in view, that they intended to get rid of all human doctrines, and to return to the ancient purity of the faith, to a species of Anglicanism perhaps. But in these words there lurks *a holy macchiavellism*. Such a purification, Gioberti goes on to say, consists "in adapting Catholicism to the true progress of philosophy and to civil institutions." Let it be understood, it does not consist in raising the religion of Christ to the standard of the Gospel, but in depressing it to the level of philosophy and civil institutions.

If, however, you wish to know more precisely in what this much-vaunted Catholic reform really consists, the same Gioberti will tell you (p. 99):—"Necessary conditions to the restoration of Catholicism: 1st. The subtracting from it of the temporal power of the Pope, or rather the secularisation of that power by representative institutions. 2nd. The modification of the celibacy of the clergy. 3rd. The abolition of the order of the Jesuits. 4th. More progressive spirit amongst the inferior clergy. 5th. Suppression of religious vows taken in immature age. 6th. Superior instruction amongst one portion of the clergy. A radical reform of religious seminaries and ecclesiastical education in general. Better use made of time throughout the priesthood. 7th. Modification or abolition of the 'Congregazione dell' Indice.' Greater theological breadth, &c." Now let it be supposed, if you will, that these reforms were actually to be carried out, should we consequently have attained to the religion of Jesus Christ, or is it attainable by such measures as these?

L. Desanctis.

Genoa, May, 1863.

MONTHLY CHRONICLE.

[*Our Readers will bear in mind while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.*]

ENGLAND.—One of the most important movements for the promotion of Church Extension, that has ever been undertaken in London, has been begun recently. In the Bishop of London's palace, two meetings, attended by persons of the highest influence, have been held, at which resolutions have been passed, pledging those present to raise 1,000,000*l.*, within ten years, partly for church building, partly for supplying the spiritual wants of poorer localities, in the metropolitan diocese. The fund is to be called the Bishop of London's Fund. The promoters of the scheme have entered upon it with an enthusiasm which ensures complete success.

The Houses of Convocation of Canterbury have formally condemned Bishop Colenso's book. The Lower House appointed a Committee at its last meeting to examine and report on the book. The report was approved, and a resolution was passed by the Lower House, requesting the Upper House to take such steps thereupon as they might deem expedient. After an earnest discussion, a "judgment" was agreed to, and communicated to the Lower House, that "the book of the Bishop of Natal involves errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God." The Lower House unanimously accepted and concurred in this "judgment." This decision is important, not only in its bearing on the Bishop of Natal, but as being the first formal Synodical act that Convocation has taken in recent times. Those who are in favour of the revival of Synodical power regard this as a great triumph.

Lord Ebury's Bill in the House of Lords for the amendment of the Act of Uniformity, the principal object of which was to abolish the declaration required to be subscribed by persons holding office in the Established Church, declaring that the subscriber believed in "all things contained in the Book of Common Prayer," has been lost on the second reading. The debate was a very able one. The most remarkable feature was the support given by the Bishop of London, who defended the proposed change.

Sir Culling Eardley, the well-known Chairman of the Evangelical Alliance, whose death has just taken place, is universally regretted. He won the affection of those who were brought into contact with him by his warmth of heart and true candour of mind. His ardour and self-denial in every good work are known everywhere. His loss will long be felt by those whom he was accustomed to bring together in friendly interconrse, and to stimulate to many praiseworthy enterprises.

The returns of members in the various Wesleyan Societies have been received from all the districts except North and South Wales. From these returns it appears that in the Cornwall district, a religious awakening which accompanied the Conference held last year at Camborne, and which has since continued, has resulted in an increase of 1311 members during the year in a district now numbering 22,089 members. The returns from the Manchester district show an increase of 605, and those from Liverpool an increase of 743, making a total increase for Lancashire of 1348. Bristol, which last year showed a decrease, now shows an increase of 654, and the Birmingham and Shrewsbury district gives an addition of 757. Macclesfield, Bath, Oxford, and Bedford show a decrease; but the returns, on the whole, show a net increase of upwards of 5000 members.

The meeting of the Congregational Union was held in the Weighhouse Chapel, under the presidency of the Rev. Enoch Mellor, of Liverpool. In the course of the session the subject of the employment of female agency in prosecuting the cause of God was largely dwelt on and recommended. The Rev. George Smith, of Poplar, one of the secretaries of the Union, presented a report of the proceedings of the Committee during the past half-year, in which it was stated that the Bicentenary contributions had now approximated 250,000*l.* An encouraging report was read, showing that the Pastors' Retiring Fund had been augmented to about 25,000*l.*, and that several aged ministers had been received as annuitants.

The usual anniversaries have been held in May. The reports generally show a decrease of revenue, to be accounted for by the Lancashire distress. Home work has occupied more attention than usual. There appears especially to be a determination on all sides to supply more efficiently the wants of the large cities. There was no special feature in the foreign mission reports of the year, except the position of Madagascar.

The British and Foreign Bible Society held its anniversary on May 6th, the President, Lord Shaftesbury, in the chair. The report announced a diminished income. The receipts of the year applicable to the general purposes of the society had been 84,263*l.*, and the amount received for Bibles and Testaments 73,727*l.* 4*s.*, making a total of 157,990*l.* 4*s.*, being 9693*l.* 17*s.* 4*d.* less than in the preceding year. The issues of the society for the year had been 2,133,860 copies. The first speaker was the Archbishop of York, whose speech was listened to with much interest, in its allusions especially to recent assaults on Scripture; followed by the Earl of Harrowby; the Rev. Dr. Tidman, Secretary of the London Missionary Society; the Bishop of Carlisle, the Bishop of Mauritius, the Rev. Emelius Bayley, the Rev. Charles Vince, the Rev. Luke Wiseman, and the Bishop of Melbourne.

At the Church Missionary Meeting on May 6th, the principal speakers were the Bishop of Sydney; Colonel Rowlandson; the Rev. W. A. Russell, from China; the Rev. J. Gritton, from Tinnevelly, and the Rev. Dr. Murphy, Chaplain at Madras. The annual sermon was preached by the Archbishop of Canterbury, who selected for his text Rom. i. 16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." The following is a *vidimus* of the statistics of the year:—

Total Ordinary Income	£129,040	18	6
Special Fund for India	2,177	4	11
Total received at home ..	£131,218	3	5
Total Ordinary Expenditure	£136,252	10	3
On account of Expenditure charged to India Fund	6,200	0	0
	£142,452	10	3

The Local Funds raised in the Missions, and expended there upon the operations of the society, but independently of the General Fund, are not included in the foregoing statement. They amount to about 20,000*l.*; making a grand total from all sources of 151,218*l.*

STATISTICS OF THE MISSIONS.

	1860.	1861.	1862.	1863.
Stations	142	148	147	140*
Clergymen: English	134	150	154	159
Foreigners	45	42	41	41
Natives and East Indians	59	66	71	66*
Total number of clergymen ..	233	258	266	266
European laymen: schoolmasters, lay agents, printers, &c.				22
European female teachers (exclusive of missionaries' wives)				9
Native and country-born catechists, and teachers of all classes not sent from home				1,083*

Number of communicants (1862) 19,828, (1861) 21,064, (1862) 21,261, (1863) 18,004.*

* The Society has withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the Native Church in Sierra Leone, containing nine Native clergy, 4,356 communicants, and 12,866 scholars. The disturbed state of New Zealand has precluded complete returns from that Mission; and the latest numbers are not yet received from India.

At the Propagation of the Gospel Society meeting, which took place on April 30th, the Archbishop of Canterbury in the chair, speeches were delivered by the Bishops of Sydney, Montreal, and Melbourne, and by Mr. Whiteside, M.P., and Sir William Burton. The Home voluntary income of the year was stated in the report to be 93,326*l.* In the Colonial division of the society's work, great liberality had been shown. The total number of missionaries connected with the Society was 488, being an increase of thirty-six in the last six months.

The annual meeting of the Wesleyan Missionary Society was held on Monday, May 4th. The report stated that the income of the society for the year amounted to 141,638*l.*, being more than the receipts of any former year, and exceeding those of 1861 by the sum of 4357*l.* Of this sum 105,213*l.* had been received from the Home districts, and 36,425*l.* from Foreign districts. The expenditure during the year, including a grant of 1000*l.* towards the erection of a chapel in Paris, amounted to 146,537*l.* Twenty-nine missionaries had been sent out since the last anniversary. Ten missionaries have been removed by death. The number of stations or circuits now occupied by the society is 605, and the number of chapels and preaching places 4618. There are 889 missionaries and assistant missionaries, and 17,000 other agents of the society, such as catechists and Sabbath school teachers. The number of members is 142,789, and of scholars in the mission schools 146,457. The speakers were, Sir Andrew Agnew, M.P.; the Rev. Charles Prest, President of Conference; the Revs. P. M'Owan, R. Roberts, J. W. M'Kay, J. Houghton, Dr. Hannah, S. R. Hall, W. M. Punshon, W. Wilson, John Scott, and others. On Saturday, May 2nd, the usual breakfast meeting in connection with the mission to China was held.

The London Missionary Society held its meeting on the 14th of May. It was stated, that while the Home funds had diminished, those from the stations had increased. The total income was 81,924*l.* The ordinary receipts of the society, exclusive of legacies, had fallen short of those of the previous year by 5000*l.* The number of missionaries is now 170,—28 in Polynesia; 21 in the West Indies; 38 in South Africa; 60 in India; and 6 in Madagascar. Amongst the speakers were the Rev. G. Smith, the Rev. John Thornton, the Rev. Dr. Vaughan (the Bishop of Mauritius), and Edward Baines, Esq., M.P. The state and prospects of the Madagascar mission, which the Bishop of Mauritius arrived opportunely to describe, were the chief themes of interest at the meeting.

The Baptist Missionary Society met on the 20th of April. The chairman was Joseph Tritton, Esq. Sir S. M. Peto read an abstract of the accounts. The speakers were the Rev. John Sale of Calcutta, the Rev. R. W. Dale of Birmingham, and the Revs. J. H. Millard and J. Makepeace. The total income of the year had been 27,189*l.* 3*s.*, and the expenditure 32,073*l.* The excess of expenditure was partly defrayed from a balance on hand of the previous year. Details were given of the missions in Calcutta, Serampore, North India, Ceylon, China, Jamaica and other West India Islands, on the Continent, and on the West Coast of Africa at the Cameroons.

The United Methodist Free Churches held their annual meeting for Home and Foreign Missions on April 27. There were 211 itinerant and 2871 local preachers; above 60,000 church members, an increase in the year of 4437. The contributions to the mission funds had increased some hundreds, and amounted to 7377*l.*

The Primitive Methodists' Missionary Society had its meeting on May 12. The total missionary income was reported at 11,891*l.*, of which about half had been expended on Home and half on Foreign missions.

The Religious Tract Society met on May 8th.

The report stated that the income from receipts had been 84,272*l.* 12*s.* 6*d.*, and from benevolent sources 11,029*l.* 10*s.* 6*d.*, making a total of 95,302*l.* 3*s.* It was stated that many tracts had last year been sent to the Confederate States in response to an appeal. Much had been done for different Continental countries. The Rev. E. Garbett, the Rev. Newman Hall, the Rev. Mr. Richardson, and the Rev. C. H. Spurgeon, were the speakers.

The London Jews' Society met on May 8th. Lord Shaftesbury occupied the chair. The Rev. C. J. Goodhart read the report, which stated that the income had been somewhat diminished, but not so much as might have been expected from the Lancashire distress. It had been 32,534*l.* 3*s.* 11*d.* About 116 adult baptisms for the year were recorded. The importance of the study of propheey was increasingly felt, and was leading to extended interest in the Jews. The Bishop of Melbourne, the Rev. Rolaud Couzens, the Bishop of Cashel, Dr. Menzer, the Rev. David Stewart, and the Rev. W. Fremantle, took part in the proeeedings.

A public meeting was held on April 29th, on behalf of the Hawaiian Church Mission. The Archbishop of Canterbury occupied the chair. The report stated the various steps in the success of the mission, the baptism of the Queen, the confirmation of the King and Queen, &c. 1000*l.* had been collected in the island preparatory to the arrival of the bishop, and a permanent fund of 3000*l.* had already been raised and invested. The speakers were: the Bishop of Oxford, Mr. Beresford Hope, Mr. Manley Hopkins, and the Archbishop of Armagh.

The Church Pastoral Aid Society held its anniversary on May 7. There had been a diminution in the receipts of the year of above 4000*l.* The total income was stated at 41,692*l.* 6*s.* 9*d.* The grants of this society are made to poorer districts where Church extension is needed. 402 clergymen, and 154 lay agents, are assisted out of its funds. Lord Shaftesbury occupied the chair; and the speakers were: the Bishop of Goulburn, the Rev. Talbot Greaves, and the Rev. Berkeley Addison.

The London City Mission held its meeting on May 7. There was reported a decrease in the receipts of about 400*l.*, the total income having been 36,761*l.* 16*s.* 9*d.*, exclusive of the Disabled Missionaries' Fund. The expenditure had exceeded the income by 1700*l.* The increase of supernumeraries during the last three years had been only five, instead of forty-five, the number requisite to keep up with the growth of the population, and the progress of the society was not now nearly so rapid as at an earlier period. The Earl of Shaftesbury, the Rev. Emilius Bayley, the Rev. Henry Allon, and others, addressed the meeting.

The Church of England Scripture Readers Society met on the 22nd of April, under the presidency of the Archbishop of York. There had been a slight increase of income, the whole amounting to 10,285*l.* The number of grants had been 125.

The Additional Curates Society met on April 28, the Archbishop of Canterbury presiding. The income for nine months had been upwards of 20,500*l.*, which was more than the whole income of the previous year. This society, besides supplying additional curates in populous parishes, proposes to aid in endowing poor benefices. The speakers, besides the chairman, were Mr. J. G. Hubbard, M.P., Sir R. Phillimore, the Bishop of London, the Rev. Canon Miller, &c.

The Congregational Home Missionary Society held its annual meeting on May 12. The agents had in three years, it was stated, increased from 100 to 112. The income had been above 9000*l.*, nearly 1700*l.* in excess of that of the preceding year. The society has its agents in all parts of the country.

The Baptist Home Missionary Society met on April 27. It was stated that the number of Central Stations was 66, and of Sub-stations 62. The total income had been 1700*l.*

The Church Home Mission held its annual meeting on May 13; the Rev. Dr. M'Neile in the chair. The mission supplies funds for the expenses of clergy who engage in evangelistic tours. 181 had given a portion of their time during the year, and 1800 services had been held. The receipts had been 1293*l.* 19*s.* 8*d.* The Rev. Dr. Miller was the chief speaker.

The anniversary of the Wesleyan Home Missions was held on May 18. The President of Congress stated that the income had been nearly 14,000*l.* He gave a detailed account of the spheres of operation, including the camp of Aldershott.

The Ragged School Union met on May 11, the Earl of Shaftesbury in the chair. The Report stated the number of evening schools at 180, with scholars and attendance averaging 23,360; the number of Sunday schools at 199, and scholars 17,970; the number of week-day schools at 205, and scholars 8320. The penny banks and clothing clubs had increased. The income had decreased, and was about 4700*l.*

The Irish Church Missionary Society met on May 12, J. C. Colquhoun, Esq., in the chair. The ordinary income of 1862 was 22,724*l.*, while that of 1861 was 29,264*l.*, showing a decrease of 6540*l.* An amount raised for a special object reduced this decrease to 2540*l.* There were at present 460 agents of all kinds, and the work was proceeding in West Ireland with much success. The Rev. J. C. Ryle, the Bishop of Ripon, and the Bishop of Rochester were the principal speakers.

At the meeting of the Baptist Irish Society it was reported that the work was progressing favourably. The income had been nearly 2600*l.*

The Colonial and Continental Church Society met on May 6. The income (home and colonial) had been 29,771*l.* 19*s.* 10*d.* The Society was extending its labours, and doing much good on the Continent. The Bishop of Melbourne, P. F. O'Malley, Esq., Q.C., the Bishop of Goulburn, the former Secretary,

the Rev. Dr. Murphy, of Madras, and the Rev. W. H. Pownall, of Shanghai, were the speakers.

The Foreign Aid Society, which raises grants among churchmen for the help of foreign churches in their missionary enterprises, met on May 13th. The Report embraced a general view of the work accomplished by the various continental countries aided. The speakers were, the Hon. Secretary, Prebendary Burgess; the Rev. E. Forbes, of Paris; M. Lombard, of Geneva; M. Professor St.-Hilaire, &c.

The Evangelical Continental Society (Congregational) met on May 14. This society is auxiliary to Continental societies, and the report went over the operations of several of them. The Rev. R. W. Dale, Professor Rosseaw St.-Hilaire, and others took part in the proceedings.

The British and Foreign School Society, which met, as usual, under the presidency of Earl Russell, held its meeting on May 11. The most interesting part of the proceedings was the speech of the noble earl, in which he dwelt upon the advantages of adopting a Scriptural, in opposition to a merely secular, education, and showed from the spirit of the Lancashire operatives as, contrasted with that of former years of distress, the great advantage of the spread of Christian instruction.

The Home and Colonial School Society had its anniversary on May 4. At the last Christmas examinations, its students had had the greatest success. Details were given of the Training Institution. The Bishop of Goulburn, the Rev. E. Garbett, the Rev. W. B. Mackenzie, and Herbert Mayo, Esq., were the speakers.

The Sunday School Union, which met on May 7, reported the amount obtained from subscribers at 1706*l.* 3*s.* 3*d.*, and by benevolence, 2011*l.* 18*s.* 8*d.* An appeal to Sunday Schools for Lancashire Relief had been responded to by contributions to the amount of 3419*l.*

The Wesleyan Training Schools' annual celebration was held on May 6. Twenty-one new schools had been opened in the year. The number taught in Day Schools were 76,052, being an increase of 2889. The number in Sunday Schools was 506,829, being an increase of 12,340. 120 out of 126 had passed the last government examination at the Westminster Training Institution.

The Book Society for Promoting Religious Knowledge, the object of which is to disseminate religious literature, met on April 27. The business of the Society had exceeded that of the previous year by 1500*l.*

The Protestant Reformation Society met on May 4. Lord Calthorpe presided. This society employs many missionaries to watch over the efforts of the Romish clergy. Large numbers of children had in the past year been reclaimed by its agency from Romish schools. The receipts of the year, including previous balance, had been about 6000*l.*

The Protestant Alliance, which met on May 4, reported a steady progress both in operations and funds. The income had been above 1500*l.* The report was occupied with the leading events of the year connected with Romish aggression.

The Tractarian Bible Society had its meeting on May 12. It was stated that a petition to the British and Foreign Bible Society against the circulation of Romish versions had not been acceded to. The year's income had been 982*l.* 9*s.* 11*d.*

The Church Building Society held its meeting on May 12, the Archbishop of Canterbury in the chair. The Society had aided in the building of 26 new churches and the re-building and enlargement of 22 churches, and in the repairs, enlargement, and improvement of 84 churches. 15,210*l.* had been voted for these purposes, 26,199 sittings had been provided, of which 22,620 had been reserved, as the conditions of the society's grant for the free use of the inhabitants of the several parishes or districts. The meeting was most enthusiastic. The speakers were the Chancellor of the Exchequer, the Archbishop of York, the Bishop of Oxford, the Queen's Advocate. Mr. Beresford Hope, Canon Wordsworth, &c.

The Christian Vernacular Education Society for India, which met on May 1, reported steady progress, both at home and in India. The income was 4308*l.*, including 1761*l.* derived from sales in India. A. Kinnaird, Esq., M.P., Colonel Rowlandson, the Rev. J. Long, Calcutta, and the Rev. J. Hay, Madras, were the speakers.

The Naval and Military Bible Society, which met on May 1, had issued in the year 20,899 bibles and testaments. The sales to the War Department had been considerably reduced in the year. The entire receipts from all quarters had been 3252*l.* 6*s.* 11*d.*

The Church of England Total Abstinence Society held its first annual meeting on April 30, the Dean of Carlisle in the chair. The society has now on its list 451 abstaining clergy, and its work was rapidly progressing.

The Evangelical Alliance had its May meeting *soirée* on May 7. Much of the time was spent in social intercourse, and afterwards several short addresses were delivered; one by a city missionary to public-houses, who stated that in the year he had been able to speak to 23,000 persons in these houses.

The Liberation Society met on May 5th. The attendance at the Council was unusually numerous, and an increased income and extended organisation were reported.

The Young Men's Christian Association had its annual public breakfast on May 12, at 6 o'clock. Sir Francis Crossley was in the chair, and various speeches were delivered.

The Lord's-day Observance Society met on May 12. The report mentions, among other facts, that, while in 1854 there were only 570 six-day cabs out of 2745, in last year there were 1,865 out of 5665. The Committee were putting forth every effort in support of Mr. Somes' Bill. It was stated that 40,000 out of 60,000 householders in Liverpool had declared themselves in favour of the measure

Mr. Horsfall, M.P., Mr. Somes, M.P., Sir Andrew Agnew, M.P., Dr. Davis, of the Tract Society, Joseph Payne, Esq., the Rev. T. R. Birks, and the Rev. W. Cadman were the speakers.

SCOTLAND.—The chief Scottish news of the month is of course connected with the meetings of the annual conventions of the representatives of the various ecclesiastical bodies.

First of all the Congregational Union of Scotland met at Dundee. Its proceedings were characterised by harmony and mutual goodwill. An address delivered by Dr. Lindsay Alexander was a fine specimen of the finished and compact productions of that accomplished divine. A proposal made some time ago for the incorporation of the Union with the Congregational Union of England and Wales, was negatived by the latter body on technical grounds. This we cannot but regret; for however the Presbyterian Churches may be distinctively national, there is nothing so peculiarly Scotch about Scottish Congregationalism as to appear to require a separate organisation. The funds of the various schemes connected with the churches were reported to be in a satisfactory state.

The synod of the Reformed Presbyterian Church met this year in Glasgow. It is with deep regret that we have to record a disruption in that most respectable and even venerable body. Questions have arisen amongst them respecting the duty of their members in connection with the exercise of the parliamentary franchise, and the volunteer movement. The great majority of the synod agreed that the time had gone past for visiting with excommunication these members who take the oath of allegiance to our gracious Queen, whom no "testimony" can prevent Reformed Presbyterians from loving and being loyal to, as well as all the rest of their fellow subjects; and those who take part in the movement whose aim is "defence, not defiance," which seeks to protect from the desecration of invasion that soil which is sacred in the estimation of us all, and not least in that of those whose fathers' blood, iniquitously shed, is mingled so largely with it. This, however, is clearly contrary to the letter of the "testimony;" and accordingly a small number of most respectable men have withdrawn from the communion of their brethren, and declared themselves to be the proper Reformed Presbyterian Church. The most painful matter connected with this movement is the probability that it will lead to lawsuits regarding property, and may even have the effect of taking churches from the congregations to which they have hitherto belonged, and handing them over to those who have no congregations to occupy them.

The synod of the United Presbyterian Church met as usual in Edinburgh. Its deliberations and proceedings were of more than usual interest. The great subject that came before the synod was that of union with the Free Church. The discussions on this subject were conducted in an excellent spirit; and we think we may safely say that now the question is not as to *whether* a union is to take place, but *when* it is to be accomplished, and *how* the details are to be adjusted. For ourselves, we do not think that it will be very soon, or that the arrangements will be very easily made. But the march of events is wonderfully rapid in these days; and ways can generally be found where wills are fairly won. We have little doubt that almost all the members of both churches have now made up their minds to the conviction that the union is a thing that is to be; and that they will direct their best efforts and their most earnest prayers to the accomplishing of it with all the speed consistent with wisdom, and on terms that may be for the glory of God and for the good of the united body, and of the country and the world through its instrumentality.

In as far as the flourishing state of the funds is a test of the spiritual condition of a church, that of the United Presbyterian Church is highly satisfactory; the contributions of its members during the year, for all purposes, being about a quarter of a million sterling.

We notice the death of a well-known minister of the established church, Dr. Aiton of Dolphington. Dr. Aiton was well known in the courts of the Church throughout Scotland as a vigorous and somewhat energetic controversialist. In the literary world he is favourably known as the author of the "Life of Alexander Henderson" (the Moderator of the memorable Assembly of 1638), and of many volumes of travels on the Continent and in the East. He has died suddenly, at a comparatively early age.

IRELAND.—Archbishop Leahy, the Romish prelate of Cashel, has already signalised himself as the peacemaker of Tipperary. In a recent letter he gives an interesting account of another good work. When he came to his diocese he was startled by the drunken brawls, riots, and blasphemies, the day carousings and night orgies, that disgraced the Lord's Day, and filled the bridewells with Sunday drunkards. The people went straight from chapel to the public-house; and Sunday became the publicans' festival. Dr. Leahy preached and wrote against intemperance: administered pledges,—short pledges, he distinctly says,—as the most likely to do good; and did what he could with the people. Yet still they drank on Sunday. At last he issued an episcopal edict that no one should "purchase spirits in ever so small a quantity on Sunday, except in case of necessity." Even this did not succeed. "There might be buyers if there were sellers." And some years since a further edict was issued, that, "Whoever, unless in case of necessity,—of which the clergy, in their respective parishes, are the judges,—buys or sells anything spirituous on a Sunday in a licensed or unlicensed house, is thereby deprived of the use of the Sacraments by the withdrawal of faculties from the clergy until the person

transgressing presents himself or herself to the bishop of the diocese." This is the Sunday temperance law for Tipperary; and the archbishop appears in favour of it; "with quiet streets and closed shops, full churches and empty gaols, so that if you now pass through our streets on Sunday, you cannot but feel it is indeed the Lord's Day." The Roman Catholic Bishop of Kerry has written a pastoral for the Rogation Days, and makes very sensible use of his text. Drunkenness, he says, is the true cause of the present distress. With thrifty habits, the population would have been able to bear even three bad harvests. Parliaments and governments, he declares, do not rule the seasons. It is a slavish instinct that turns to them rather than to industry, intelligence, thrift, and sobriety. Dr. Cullen has also sent out a pastoral; and, busier than his brother prelates, two explosive letters besides. The pastoral is a furious attack on mixed education, enlivened by sneers at Bishop Colenso and Protestant dignitaries. There is also an appeal to charity, or almsgiving, of which, we are informed, there are "many illustrations in the life of the Holy Virgin." Of the letters, one was written in a passion, and this has the usual result of that sort of literature—viz., the opposite to what is intended. A masonic ball was held in Dublin to celebrate the marriage of the Prince of Wales. It was one of the chief *fêtes* of Ireland in late years, and attended by a vast number of the Irish gentry; Romanists mixed there freely with Protestants; and Dr. Cullen denounces every Romanist present as in the same category with the Ribbonmen, and threatens them with excommunication unless they repent. The ball was not denounced, but only the masonry: and so hasty and unwise an act has probably done more to weaken their ultramontane policy than any amount of opposition and exposure. The other letter was more deliberate. It was written to deprecate the Chancellor's tax on charities; but the point of it is its support of Mr. Dillwyn's motion in the House of Commons. Its suggestion is to devote the income of the Irish Church Establishment to the maintenance and education of the poor, and "other charitable purposes for which it was originally intended"—*i.e.*, the endowment of Romanism, according to Dr. Cullen's investigations. This motion of Mr. Dillwyn has not excited much interest in Ireland, further than to call forth a sturdy, uncompromising defence of the Irish Church. Anomalies every one acknowledges; and the Archdeacon of Meath has written an able pamphlet on that subject, and pointed out the necessity for remedy. But the subject is one beset with extraordinary difficulty, and that never ought to be entered on in a hostile spirit.

The General Assembly of the Presbyterian Church has held a special meeting to arrange for the returns to Mr. Dillwyn's motion, and the presentation of an address to the Prince of Wales. This motion requires a return of the numbers and increase of the Presbyterian population in 1834 and 1861. The various Presbyterian Synods have held their annual meetings during the month, but little business of an important character occupied these venerable courts. The Synod of Dublin met at Cork, the first time that a Presbyterian Synod has assembled in that city; and the various reports showed the vigour with which that Church was extending itself in the south. It was stated that the spread of reading habits was modifying the tone of the priests; some of whom are in the habit of purchasing Protestant books, and even expressing their obligations to such a work as Dr. Hanna's *Last Days of our Lord's Passion*. The Rev. John Rogers has been nominated by many Presbyteries as Moderator of the coming General Assembly.

The Dublin Young Men's Association (Church of Ireland) have been fortunate in their lectures, and are making a name for themselves in this department, so distinguished in the well-known Philosophical Institution of Edinburgh. Sir R. Macdonnell, late Governor of South Australia, has given them an admirable account of that colony; and the last treat they have had is a brilliant lecture from A. K. H. B. on *People of whom more might have been made*. Some further changes are threatened in the National Board. Convent schools have been recently permitted a draught of pupil teachers and music-masters, &c. It is felt that in this way they become more efficient. Nor is it illegal, at present, to pay these teachers out of the Board funds; it is intended to introduce a rule which will permit payment. Should this be carried out, it will be a further important step towards throwing the education of the country into the hands of the religious orders.

FRANCE.—We are at present preparing for a great political act,—for the elections which are to take place at the end of this month. But we are not to suppose that only a political interest attaches to their result: we wait to gather from it whether the love of material pleasures, the passion for wealth and luxury, are as exclusively dominant amongst us as they were seven years ago. I, for my part, do not believe this. There is evidently an increase of liberal tendencies in this country, which no longer sleeps that heavy sleep of fear and material enjoyment which gave so much satisfaction to those who hold despotism to be the one desirable solution of all our great national crises. From one end of France to the other the electoral agitation propagates itself like the vibrations of an electric chain. It is inevitable that a government which has all the administrative force at its disposal, which tolerates no public meetings to discuss the merits of candidates, and which is more than ever severe towards the press just at the time when publicity is most desirable,—it is evident, I say, that such a government, in presence of the masses that it flatters, must be sure of a majority; but I do not believe myself mistaken in predicting that the Opposition

will have an important minority, especially as regards distinguished names and talent. In a religious point of view, the legislature which is about to open promises to be very interesting. The Romish question is sure to be brought forward again. At bottom the government is not reconciled with the Catholic party: nay, it has a mortal distrust of it, knowing well that the latter will never forgive it for what it has already done. No doubt there is at the court a Romish influence diffused by the grace, beauty, and thoroughly Spanish devotion of the Empress. In order further to disseminate this influence, a new journal (*La France*) has been established under the direction of M. de la Guerronière. But I am convinced that in his secret heart the Emperor retains the same projects as before, and that, once the electoral bustle is over, the Romish question will reappear in the same shape it wore a year ago. A very significant fact in this direction is, that the government no longer supports as its candidates those of the Catholic deputies who advocated the temporal power of the Pope with the greatest persistency. This is so well understood by the Catholic party that the famous Jesuit journal, formerly conducted by M. de Veuillot, which had vowed a mortal hatred against M. de Montalembert because he demanded political liberty, now openly advocates his cause. Again, I have learned from a sure and thoroughly reliable source, that the government has given strict directions to prevent the influence of the priests in the approaching elections. A bishop to whom a very distinguished candidate made application for his support, and that of his clergy, replied, that, seeing the wishes, the precautions, and the menaces of the government, the thing was impossible.

Thus we have got far beyond the time when the different communes marched, with their curé at their head, to vote in favour of the Empire. These positive facts indicate that the struggle between the government and the clergy will soon revive, and that each is watching the other as upon the eve of a battle. Evidently the point of attack and defence, —the point in dispute—is Rome. We shall soon see commence—perhaps in obscurity and intrigue—the second act of that drama the winding up of which is certain. Italy has never given up this belief. I recently met one of the most eminent men of Young Italy, who told me that he had just bought a house in Rome because he was sure to occupy it one day as a member of the great national parliament. Amongst us this question is always being mooted, and it is certain that no supporter of the temporal power will be nominated in the "Faubourgs" of our large towns. I shall not fail to keep you well informed as to the results of this election from this point of view.

The demoralisation that springs from practical materialism makes fearful progress in our country districts; horrible cases of parricide or fratricide, committed with fearful readiness, for some miserable pecuniary end, reveal the moral condition of our villages, just as on certain days the eruption of a volcano makes manifest the fire that generally sleeps in the bowels of the earth. Catholicism fails to rouse the sleeping conscience, more particularly under the form it puts on in this our day. It cannot stem these fatal tendencies. Accordingly we cannot lay too much stress upon the efforts made by Evangelical Christians of whatever denomination to spread saving truth over the length and breadth of our country. The details that have been sent to you respecting our recent religious meetings are very valuable, if the obstacles we have to overcome be taken into the account. Here, in Paris, the facilities for spreading the Gospel are astonishing. Wherever a chapel is opened it is sure to fill, and it is the same with the schools. Suppose the fall of the temporal power of the Pope should produce a great void in minds and consciences, if we Evangelical Christians were but ready, there would be no limits to assign to our hopes, nor to the magnitude of the work before us.

The Catholics, on their side, are trying to play a deep game—they have just been making a sensation at the French Academy by excluding from a chair M. Littré, a man who had every literary title to fill it, but who was known as one of the heads of the Positivist school. What made this particularly offensive was that the vote followed the publication of a pamphlet by the Bishop of Orleans, which disclosed that he preserved his episcopal character in the Academy. He was reminded that in order to enter it he had not scrupled to solicit the votes of the philosophers. I send you an extract from an article upon the Reformation in England, which has made a great sensation. It is written by M. Taine, himself anything but a believer, but his impartiality renders an eloquent homage to Protestantism.

The Paris Evangelical Alliance received lately from Bucharest a communication interesting in its contrast to the news from Spain. It is a petition to aid in the erection of a Protestant place of worship, the first stone of which was laid by the Princess Helena, wife of the reigning Prince, John Couza. She said the following words to the representatives of the Reformed Church:—"I thank you most sincerely for the honour you have done me in inviting me to participate in the laying of the first stone of a temple in which the glory of God will dwell, and where burdened and weary souls will find peace and consolation." There are many Protestants of French and Swiss origin at Bucharest.

An important petition has been received and approved of by the Senate, who have sent it to the three Ministers of State, of the Interior, and of Public Works. It is relative to the propriety of intermitting government works on the Lord's Day, and was presented by nine inspectors-general or civil engineers, three generals of the military engineers, and eight architects of the city of Paris and of the government. The report of its examination

in committee, which was favourable, was made by M. A. Thayer. Setting aside the religious part of the question—which the unpopularity of the priest-party would then have swamped—the petition takes up the moral side and the interests of the working-man.

I spoke last month of the concluding protest of the General Conferences against the unsound spirit of criticism now rife. The Pastoral Conferences, composed of members of the two national churches, Reformed and Lutheran, had for president Dr. Grandpierre. Several important propositions were voted: the first was to celebrate the third centenary of the death of Calvin, on May 27, 1864, by some work that shall remind us of his love of the truth and of the churches: the formation of a theological library in the chief town of each consistorial circuit, for the use of pastors and elders, Calvin's works having the chief place among the books. This was voted by acclamation. A nearly unanimous vote received the proposition to restore the synods to the Reformed Church. But the great question brought to an issue was that of the versions of the Scripture, and principally the attempt to introduce the Geneva translation into the Protestant Bible Society. The Christian pastors who formed the great majority of the Conference placed the question on its true basis, showed the extreme faultiness of the Geneva version, and proved that the agitation raised by the Rationalists was evidently not to bring us the boon of a more correct translation than those generally in use, but rather to weaken the grand truths of Christianity, and especially the Divinity of the Lord Jesus, and his atonement. M. Mettetal presented the following proposition, which was voted by sixty-eight against fourteen: "The Conference, justly moved by the recent attempts to distribute, in the name of the Bible Society and of the Churches, the New Testament of Geneva, edition of 1835, believes it right to declare, that in its opinion this version has never been received, nor is it in use in the Protestant Churches of France; that, besides, it raises, as shown by the discussion, serious objections in the point of view of faithfulness, notably in what touches the Divinity of our Lord and Saviour Jesus Christ. Consequently the Conference adheres to the decision of the Bible Society Committee, in rejecting demands instigated by a regrettable agitation. It ardently calls for an amelioration of its translations; but it thinks firmly that no innovation should be made in the customs of the Bible Society, and that no new versions should be distributed in its name, whatever be their shade, without the Consistories having been previously consulted, and without the majority of these ecclesiastical corps—alone competent, in the absence of the General Synod, to speak in the name of the Church—having recognised the opportuneness of such a measure. The Conference directs its Board to send this wish to the Bible Society Committee, together with the list of members present."

SPAIN.—The Queen of Spain has at length given way to the influence of the European demonstration, to the extent of changing the sentence of Matamoros and his fellow martyrs, to banishment from the country. A full account of the proceedings at the trial is give in an special paper.

PORTUGAL.—When a Protestant traveller coming to Lisbon wishes to study Portuguese Catholicism, he probably will be struck by nothing more than that he can perceive so little of it. And yet there is perhaps no other people on the whole earth so thoroughly Romish, so free from any Protestant influence, as the Portuguese; the number of native Protestants being almost *nil*, and that of foreign Protestants amounting to scarcely a few thousands.

Lisbon is the seat of a Patriarch; the number of churches and chapels in this city is 200 or more; that of the priests is enormous; a great part of the lower classes have likely never heard that there is such a thing in the world as Protestantism. The only religion acknowledged by the State is the Roman Catholic. Notwithstanding this, one may walk many days through the streets of Lisbon without remarking any sign that he is in the capital of an entirely Romish country. Catholicism, which everywhere else strives by all means to show its power and splendour publicly,—to fill the streets and the squares with processions, images, crosses, priests, and monks,—here seems to retire into concealment. The priests, when not officiating, are scarcely distinguished by their dress from laymen; monks have ceased to exist in Portugal since the abolition of convents; the churches are closed during the week, processions are only held four or five times in the year, images of the saints or crucifixes are very seldom found in public places. On Sunday, it is true, some persons, especially women and children, are to be seen going to the different churches (sermons are only delivered during Lent and on some great feast days); besides, Sunday is just the day for horse and other markets; the shops remain open, and weekly labour goes on in great part. Even on this day nothing of a religious atmosphere is to be remarked at Lisbon.

Perhaps the traveller expects to find the Roman Catholicism he seeks for, in literature or in society. But there he will succeed no better. Religious literature does not exist at all, for the only religious journal which appears at Lisbon, and the few ascetic or legendary books, do not deserve the name of literature. In the ordinary newspapers, religious matters are not subjects of discussion, except in some passionate articles which appear occasionally against the temporal power of the Pope, and violent accusations of priests that have misused in a flagrant manner the confessional, or are addicted to avarice or to some other vice. Should any one attempt to lead the conversation of a Portuguese company to matters of religion, he probably would not receive any answer at all, or, if

he did, such answers as would clearly indicate utter religious ignorance and indifference.

Only when a procession passes, or on a great holy day, it may be seen that this people is not destitute of all professed religion. But what a deplorable kind of religion is then manifested!

There was, for instance, some weeks ago, one of the most splendid processions, in which the numerous and rich brotherhood of the Church Graça carried an old picture of Christ bearing the cross to the church of Encarnaçao, and brought it back. Even the King and the Queen came to adore this venerated image, with which some strange old legend, too long for being told here, is connected. Enormous multitudes of people gathered where the procession was to pass; all houses in the neighbourhood were filled with spectators to the roofs; and no one would have risked to remain standing, when all fell to their knees, as the holy image passed by, surrounded by many banners and followed by seven maidens dressed in white, with great wings behind, and with garlands of flowers on their heads, who bore the instrument of torture upon which Christ suffered. How entirely this ceremony was devoid of all solemnity may be concluded from this fact, that a liberal journal, the most widely circulated of Lisbon newspapers, reproached strongly the indecent and far from religious behaviour of the brotherhood in bearing the picture and the banners. And yet these men formed the centre of the whole solemnity, and all eyes were fixed on them! I was reminded by this exhibition of some the old heathen feasts, in which the image of some deity was carried with the same worldly pomp.

No better was the impression I received from the celebration of the Holy Week. On the days of that week every Portuguese is obliged to visit at least seven churches; and, consequently, all the streets are then densely crowded by men and women of all ranks, dressed in black. But nowhere any signs are manifested that real earnestness fills the minds of the people. Every one seems only to wish to see others, and to be seen by others; the ladies especially, who, according to Portuguese custom, are seldom allowed to leave their houses, seem glad to have this opportunity of displaying themselves through the streets.

In the churches there is, even then, no sermon, but masses and much ceremony. To mention only one thing: on some evenings before Good Friday all candles are extinguished, except thirteen, which represent Christ and his Apostles. Gradually, also, one after the other of these go out, in order to indicate the flight of the Apostles, till at last all is dark. What an opportunity this for disorders in the densely crowded churches! At this moment a number of lads begin to make a great noise with all kinds of rattles to represent the earthquake, &c., &c. That is the manner in which the death of our Lord is celebrated in this country. Seeing this, one is induced to ask if there is any remnant of that religion which enjoins to adore God in spirit and in truth? In the lower classes, whose education is inferior in Portugal to that of nearly all other European nations, such an amount of superstition reigns as may hardly be believed. The saints, of whom the strangest legends are firmly believed, especially the tutelar saint of Lisbon, Anthony of Padua, who was born at Lisbon, and the Virgin Mary, take the place of God and of his Eternal Son. The priests, even if they would, are little able to improve the state of religion, being known as very ignorant. Scarcely one in a hundred is said to be capable of preaching a sermon. Many of them are very poor; and the number of scandals raised by their conduct is not small.

No wonder that the higher classes, especially all thinking men, are not satisfied with this kind of religion. Knowing no other, they are easily inclined to despise all religion, and to become entirely indifferent. Thus religious indifference is nearly universal amongst them, though they seldom care to avow it openly, fearing extremely all suspicion of heresy.

There are those who hope that this state of matters is favourable for the spread of Protestantism. I cannot adopt this opinion. On the contrary, this religious indifferentism seems to me to be a greater obstacle to evangelical truth than the most intolerable Catholic fanaticism. Where no religious interest exists at all, how is it to be hoped that the earnest spirit may be found which will receive the doctrines of the Gospel? It is true, God is mighty enough to vivify even that which is dead. But before a stream of new life is led into the minds of this nation, which also in political and commercial matters has lost very much of the energy and strength of its forefathers, a religious regeneration seems scarcely possible.

ITALY.—I have just returned from a hurried visit to Rome and Naples. In the former city, now that the multitude of strangers who had made it their winter quarters has disappeared, the things which struck me most, after many years' absence, were, the predominance of the French soldiers in the streets over all other classes of people, in point of numbers; the invisibility of the Papal troops and police; and the small number of persons belonging to the various clerical orders now flaunting about in the streets, compared with what used to be in former days. Though the Palazzo Farnese (now the domicile of the ex-King of Naples) has been represented by Roman correspondents of the Italian journals as thronged with adventurers, who were there openly enlisted to swell the ranks of brigandage in the Neapolitan States, I found its courtyard deserted and without signs of life, except the presence of a burly porter at the door, though the ex-royal family were in residence. By night, however, as we traversed the Forum to take a look of the Colosseum by moonlight, my companion and I met a troop of the Bourbon "lambs," who were evi-

dently setting out for the frontier. I heard from one likely to be well informed, that Antonelli has sent in his resignation a second time to the Pope, that it has been accepted, and that he only holds office until after the next Consistory, to secure the Red Hat for Monsignore Matteucci, the Minister of Police, and another friend, when he will retire into private life, with the reputation of a popular man from his opposition to De Merode. It is said that Cardinal Luca, now Nuncio at Vienna, will be his successor. One advantage for travellers arising from the introduction of railways, is that luggage is no longer searched on entering Rome, as formerly, the authorities being content with the visitation at the frontier.

The railway from Rome to Naples passes through a lovely country, and in the Italian provinces at least will prove an immense stimulus to industry, by the facilities it affords for bringing their teeming harvests to a remunerative market. Though opened for public traffic, there is still much to be done before it is completed; and as we passed, hundreds of men, women, and children were busily employed in what remains to be done; as to its construction, one could not help coming to the conclusion that "a fair day's work for a fair day's wage," coupled with education, is the surest way of putting down brigandage. During part of the journey, we had as a fellow-traveller a colonel of one of the regiments of Italian cavalry which has been actively employed in putting down brigandage. He confirmed what I have often heard, that the political element in this plague of the Southern Provinces is small, and chiefly confined to the border provinces. He complained loudly of the miserable manner in which the peasantry were treated by the proprietors of land, who did not allow them enough to live upon, so that many took to robbing simply to eke out an existence. He also commented in no measured terms on the conduct of the priests in leaving the people in the deplorable state of ignorance in which they are. He called the latter *belve* (wild beasts), and as a proof of it mentioned that he had been present one day when twenty-two of these poor misguided wretches, taken with arms in their hands, were shot. Some of them came up to the fatal spot with the most stolid indifference, and died without a prayer or any religious ceremony whatever; one or two asked for a crucifix and kissed it, and some, he said, asking for a moment's reprieve, stooped down, took up a small quantity of earth from the ground, and swallowed it, saying they had now made their communion and were ready to die! I believe about 3000 of these miserable creatures have perished either in warfare or by execution, and one sickens at the thought, though there is no doubt that a large proportion of them had been guilty of fiendlike barbarities before they met their end.

From such scenes as these, which unfortunately are not yet at an end, one turns with pleasure to what is being done for the improvement of the Neapolitan provinces. The Government is accused of doing nothing, but this is not the case. They are pushing on railroads and carriage roads to bring the interior into communication with the sea-coast, with much energy; and if they had honest, upright *employés* much more would be visible, but they cannot supplant all the *Southerns* without raising the cry of *Piedmontizing*, and nearly all these southern *employés* are corrupt to the backbone, and obstruct the Government by raising a thousand difficulties. The efforts made by Government to push forward education are worthy of the highest commendation. Irrespective of the town of Naples, there has been established in the southern provinces up to the end of last December, 1603 boys' schools, with an attendance of 60,250 pupils; 922 girls' schools, with 30,567 pupils; and 234 night schools, with 9804 pupils. This is no mean work, and it will tell wonderfully on the next generation. The municipality of Naples is not behind in its educational efforts; while there are three Evangelical schools for boys, and one for girls, under the direction of the Marquis Cresi, and Rev. Messrs. Buscarlet and Appia, where, in addition to the best secular instruction, religious knowledge, drawn from the Scriptures as the text book, is carefully imparted. I had an opportunity of examining them all, and was much gratified with the progress made, especially in MM. Cresi's and Buscarlet's, which I visited about a year ago. The number of scholars in these four Evangelical schools amounts to 200.

In my last I mentioned the first celebration of the Lord's Supper by the converts at Naples, and the satisfaction arising from the promise of greater unity among the divided Evangelici. Since then, I regret to say, things have changed for the worse. Signor Albarella, who was formerly leader of the congregation assembling at San Tommaso d'Aequinas, was appointed Procuratore Reggio at Campobasso in April last year, and gave up his evangelistic labours. He has been, for some reason or other, suspended from that office, and having returned to Naples, has opened a new place of meeting, and has openly avowed his intention to do everything he can against M. Appia, the Waldensian pastor. The Naples Committee, composed of foreigners wishing to aid evangelisation, have wisely resolved henceforward to confine their aid to educational efforts.

I wish to correct two errors in my two last letters, arising from the assertions in the Italian journals from which I took them having been contradicted. The first refers to the Jewish woman at Ferrara, who took refuge with her two sons in a convent, and who was said to have been threatened with the deprivation of the latter. It now appears that she had embraced the Romish religion, and as her sons were of tender age, she had a right to their guardianship, and they were given up to her by the authorities when this was proved. The other refers to Cardinal Pentini, who has written to the Roman papers to say that he never made the reservation

attributed to him in taking his oath to maintain the Pope's temporal power.

Among the curiosities of Italian evangelical literature which have appeared since I last wrote, is a *Discorso*, printed by the Evangelist Pompeo Rossi at Bologna, who is a Plymouthist of pure water. The pamphlet was exposed for sale for some time in the Geneva Society's Evangelical Library, Piazza Pitti, in Florence, but has latterly been withdrawn, and the whole stock is said to have been consigned to Count Guicciardini's care. As it is the fashion in this country for those who have lately come out from the Church of Rome to call themselves *Evangelici*, and to declare that they are as far removed from Protestantism on the one side as from Romanism on the other, and as it is the fashion with a certain class of weak pious people in Britain to admire this statement, which at bottom is a simple falsehood, I subjoin the picture which Signor Rossi presents to his countrymen of THE PROTESTANT:—"The Protestant does not care for the Gospel, and what he knows of it he knows not by the teaching of God, but by interpretation given to the Bible, originally by a man who, in one place is called Luther, in another Calvin, in another Zwingle, and who separated from the Church of Rome, pretending to reform it. That man, however, has retained many of the interpretations drawn from the study of Catholic morals and theology. The Protestant has, therefore, many doctrines in common with the church from which he is descended. He admits the necessity of baptism by water to make a Christian, he has a Head or centre called the Venerable Table" [the name of the Waldensian Commission between sittings of Synod,—*Correspondent*]; "he has seminaries from which proceed men who are afterwards ordained, and placed at the head of parishes. He has systems and liturgies. He has days and seasons specially set apart for the service of God, the Advent, the settuagesima, the sexagesima, the quinquagesima, Lent, the week after Easter, the Sunday after Trinity, Christmas-day, the Epiphany, Ash Wednesday, the days of the Holy Week, Easter, Ascension-day, Pentecost, the Holy Trinity, the Purification of Mary, the Annunciation, the day of each of the Apostles and martyrs in the Gospel times, and the day of all the saints! Behold the Protestant, the spurious son of the Great Mother. Though briefly yet in essence their respective professions proclaim what are the Christian, the Catholic, and the Protestant. The Christian is of Christ, with Christ for Christ; the Catholic is of the Pope, with the Pope for the Pope; the Protestant, *if* he believes in Christ, observes practices originating with the Papacy." Comment on this is unnecessary. The men who write and teach thus are supported by English money!

It is only lately that I learned some particulars regarding the English congregation in Milan, of which the Rev. J. Williams is chaplain, that are sure to interest your readers. Mr. Williams came to Milan in 1861, and for a year had difficulty in finding a suitable place of worship. As there are several churches in that city no longer in use, he fixed on one lately used as the royal coach-houses, and made application to the Italian Government to grant it as an English church. Sir James Hudson warmly secouded his application, and early last year Cavour announced that his Majesty had granted it. The Cavaliere di Negra, then Prefect of Milan, made the announcement to Mr. Williams in terms highly flatteriug to the English nation, and indicative of the progress made in religious toleration by the Italian Government. He at the same time most handsomely put at the disposal of Mr. Williams, the royal architect, for the execution of all necessary repairs. The congregation has now been for more than a year in possession, and has made much progress under Mr. Williams's ministrations.

The conflicts (says a correspondent of the *Neue Evangelische Kirchenzeitung*) between the church and the ecclesiastical powers, and between the higher and lower orders of the clergy, are increasing. The tactics of the supporters of Rome are not everywhere the same, but their motions are uniformly and manifestly directed from Rome. In one place the ministers are directed by their superiors to leave out the prayers for the king; in another, as at Brescia, such of them as signed Passaglia's address to the Pope, are required, under pain of excommunication, to withdraw their subscriptions. In other parts, the auxiliary unions of the liberal ecclesiastics are the objects of persecution. There is everywhere a conflict between the bishops and the inferior clery; and as the latter are sufferers on behalf of the State, the question becomes doubly important, how the State will comport itself in regard to the two parties. The behaviour of the Government has hitherto been undecided. Under Cavour the difficulty was not a pressing one; but it is well known that he went on the principle of separating the spiritual from the temporal power. But the practical difficulties of the time cannot always be settled upon an ideal principle. Even Ricasoli found himself under the necessity of extending to the inferior clergy some protection against the oppressions of their superiors.

Ratazzi, on the other hand, surrendered them almost unreservedly, not from principle, so much as because he had no faith in general in the efficacy of a moral pressure for obtaining Rome. On the other hand, Pisanelli, the present Minister of Justice and Public Worship, has entered on his office, promising an energetic protection to the liberal clergy, and has issued several ordinances with that object. Thus it is obvious that the Government is, on the one hand, fulfilling a political duty, and on the other hand, violating that principle of the separation of Church and State which forms the avowed programme of the Turin Cabinet.

In point of fact, our statesmen are uot all of

Pisanelli's opinion, as was lately evinced by a very striking example. There had been formed in Florence, as in other places, a society of liberal ecclesiastics desirous of assisting one another—that is to say, of making themselves independent of their superiors in case they suffered any ecclesiastical penalties that involved a suspension *à divinis*, or the loss of a benefice. This society, which had received the sanction of the Government, the Archbishop of Florence had proceeded to attack, by suspending several of its members *à divinis*. The latter appealed from the archbishop's sentence to the Council of State, but the Council rejected the case, as being a matter of spiritual discipline, with which, according to Cavour's principle, the State had nothing to do. It therewith denounced all that had already been done in this direction in Naples and Milan, and denounced the Minister's whole policy. But the question is much more important than it would be if only the portfolio of Pisanelli depended on it: it concerns a point of the most vital moment for the new kingdom; and its ultimate decision must even be awaited with a more intense desire, in proportion as the dilemma in which the Italian Government is placed grows more unendurable. The whole future of Italy, according to Cavour's programme, rests upon the principle, "a free church in a free state," that is to say, upon the hope that the court of Rome will one day be reconciled to this principle for her own interest, and will renounce her secular power in order to wield her spiritual power under fewer limitations. By this principle every interference of the State's in Church discipline is at once forbidden —and the necessary consequence is the surrendering of these clergymen to suffer the ecclesiastical penalties imposed by their bishops. On the other hand, it is not alone commanded by humanity that the ecclesiastics should be protected by the State for which they suffer: it is also a matter of political interest to push onward the reform movement among the clergy, in order to cut off the supports of the opposition of the Roman Court. But from all this the prospect of an eventual reconciliation with the Vatican is growing more and more hopeless. Moreover, the real subject of dispute is now manifestly centred in the question, how far any endurable reconciliation with the Court of Rome may now be hoped for or relied on as a basis of political action. It is obvious that Cavour's "free church in a free state" is the general ideal good of civil and ecclesiastical development. But if the State acts single-handed on this principle, the only consequence will be, that all its benefits will be reaped by the Church alone, and all its ill effects by the State. As long as the Vatican abides by its absolute *non possumus*, it forces the State into the position now occupied by Pisanelli, the minister, which would lead, if all the consequences were adopted, to the formation of a local and national Church independent of the Papacy. Thus the result might easily be, supposing the reform movement to go on among the clergy (a probability which cannot be estimated beforehand), that the Pope might lose his spiritual power in Italy even sooner than his temporal.

SWITZERLAND.—I have already informed you of the important contest which pre-occupies us at Geneva—the election of a Consistory. I am happy to tell you that none of my fears appear likely to be realised, and that the Radical party will abstain, as in times past, from placing in the electoral balance the weight either of its intrigues or its infidelity. We may therefore hope to have a Consistory which will maintain its good understanding with the body of the pastors, and under whose administration the improvements of the last few years will be peacefully carried on.

A Ladies' Association has lately been founded at Berne similar to those already existing at Geneva, Basle, Zurich, and Aarau, and having for its object the evangelisation of the scattered Protestants. This association will devote its attention specially to the religious needs of the Protestants of the canton of Friburg, and to the education of children. It will obtain the funds it may require by means of public sales and by a regular weekly contribution of a penny from each of the members.

Dr. Guggenbühl, who has just died at Montreux, has left his fortune, amounting to 600,000 francs, to the Moravian brethren of Herrnhut, on condition that they keep up his establishment under the name of *Guggenbühl Hospital for Cretins*. The cost of this establishment amounts to about 30,000 francs a-year.

It is well known that Jews are still subject in a few of the Swiss cantons to certain annoyances in consequence of the civil and political disabilities under which they labour. A few months ago the grand council of the canton of Argovia had maintained these disabilities by a deplorable decision. The present grand council, which has been recently elected, and which numbers among its members a majority of Roman Catholic representatives, who are too ready to bow to the wishes of the Ultramontane party, has again, by a majority of seventy-nine votes to sixty-one, refused to allow the Jews to exercise their political rights in cantonal and federal matters.

As from time to time Roman Catholic priests and monks, who wished to escape from Romish superstition and depravity, and to embrace the religion of the Bible, called upon Mr. Spittler at Basle, or were recommended to him for further instruction and care; this gentleman (who takes every want of God's kingdom to heart), conjointly with a few friends, resolved upon forming an asylum or refuge for those unfortunate priests who frequently have to leave their homes and situations at the risk of their life, at all events of their property. Mr. Spittler's idea in establishing the asylum was that

time and *facility* might be afforded to the priests to become more intimately acquainted with God's word and people, so as to purify and mature their views, motives, and principles, to prepare themselves for an open and public confession of their new convictions, and to be qualified for their future usefulness in the Protestant Church, in whatever capacity it might be.

Accordingly, a principal of the Asylum was appointed to superintend, teach, and guide the priests who flocked from various Roman Catholic countries, especially from Austria. But the asylum soon failed from want of funds. Considerable contributions were, indeed, promised, but never remitted to the managers. Some priests were maintained at the Chrishona Institution, but had to quit it, as no special contributions were given to the institution for their support. At last, the Committee of the asylum gave the refuge-seeking priests in charge to various Christian families at Basle. But this step not only increased the expenditure, but rendered the superintendence of the persons scattered over the town very difficult and impracticable, for the priests must, as it were, be led by the hand until a real change of their hearts, not only of their intellects, has taken place, and until they have been trained to useful activity. No doubt, most of them came with honest intentions, and from a desire to extricate themselves from the corruption into which the Romish Church had immersed them, but they required the pity, sympathy, love, and assistance of their Protestant friends, lest they should relapse into their old corruption, which was actually the case with some of them, notwithstanding the care which they experienced from the managers of the asylum, who after a period of four years are compelled to state, with much grief, that henceforth they cannot receive any Romish priests, as long as they cannot offer them an asylum adequate to their wants. The Committee therefore request their friends not to send, or convey, or recommend any Romish priest or monk to Basle, as the total want of support has caused the dissolution of the committee, and the cessation of their operations. From 1860 to 1863 the association has paid 4501 francs, and received only 4151, consequently a deficit of 350 francs must be met by its members, who have, besides, made many personal and private sacrifices during the short period of their operations. A short description of the history and character of the sixteen priests and five young men (of whom four were students) whom the Committee assisted, would be very interesting, but we omit it, from want of space. The Committee confidently believe that the good seed which has been sown in the hearts of their *protegés* will not be lost, but will, by Divine blessing, bring forth fruit even with those who for a time have alienated themselves from the truth which they had embraced at the time when they felt themselves concerned about the salvation of their souls. May the Lord grant that the true Church arise from her slumber as to Roman Catholicism. Would that she knew what belongs to her peace, and what her duties are toward truth-seeking Romanists!

PRUSSIA.—The Prussian Parent Bible Society, itself an offspring of the British and Foreign Bible Society, was founded in the midst of the struggles against French domination in 1814. It is a fruit of that visitation of God which, after a long period of unbelief, has once more rendered the German nation at large susceptible to the influence of the Gospel. The aim of the society is to circulate the authorised version of the Scriptures at home and abroad, without any notes or commentary upon them.

The business of the society is managed by a committee chosen from amongst its members. According to the recently published Forty-seventh Annual Report, 132 branch societies have sprung from it, and are to be found in both small and large towns throughout the Prussian provinces. The gross income of these societies amounted in 1861 to 50,411 dollars. Up to the present time the Prussian Parent Bible Society is said to have circulated 2,497,062 Bibles and New Testaments.

Since the year 1849, the Central Committee for the Home Mission of the German Evangelical Church has undertaken a wide sphere of activity. This committee consists of a small number of men, under the presidentship of Dr. Wichern, and has its seat in Berlin and Hamburg. Its agents are to be found in all parts of Germany, and its aim is the furtherance of the Home Mission,—in other words, the rescue of evangelical believers from temporal and spiritual need by the preaching of the Gospel and the brotherly assistance of Christian love. It dates its origin from the first special church-service day observed in Wittemberg in 1848, and hence upon each of these days,—which have since been greatly instrumental in promoting the spread of God's kingdom in Germany—a congress has been assembled for the especial consideration of the affairs of the Home Mission, and this has formed part of the special business of the day. This Central Committee, in its perfectly free and independent character, has set itself the task of assisting, by its advice and co-operation, all previously existing institutions belonging to the Home Mission, as well as to promote the founding of new institutions of the kind, to associate and consolidate efforts already making, and itself independently to undertake such measures as are approved by the German Evangelical churches collectively:—such as the forming religious communities among Protestant Germans in other countries, providing for the spiritual wants of emigrants, encouraging the observance of the Lord's day, &c., &c. Although the report of what has been done towards founding such religious communities in Holland and the Danubian Principalities, the efforts made for the Germans in Australia, for the proper observance of the Sunday, &c., now lies before me, I must on the present occasion content myself with mentioning that this Central

Committee now employs two itinerant preachers, who are appointed to extend the sphere of the Home Mission in Germany, and to help to bring the light of the Gospel to bear upon all eyes and hearts still closed against it. The gifts and devotedness of these two men give earnest that their labours will not be in vain.

The interest felt in Prussia on behalf of German settlers in North America has been of late much increased. The Germans have ever been a wandering nation. As in olden times the tide of German emigration poured itself into England, so of late years it has been directed towards North America, especially towards the West and North-West of the United States; Missouri, Iowa, Wisconsin, Minnesota, more especially having a large number of German settlers. The whole German population in the United States is reckoned at four millions, of which one half are Protestants.

The question, therefore, naturally arises, how do these two millions stand in a religious and ecclesiastical point of view? From the very first the German Protestants of North America have striven to have independent congregations and Church corporations; they have built churches and parsonages out of their own means, and united to form Protestant synods. Up to the present time they have generally received their ministers from Germany, but the number of these proving insufficient, they have begun to establish theological seminaries. In many places in Germany the institutions for the education of missionaries to the heathen also prepare believing pastors for the Protestant Germans in North America,—as, for example, is the case in Barmen, Basel, Neudettelsau (in Bavaria), Hermansburg (Hanover); and, besides this, particular societies have been formed to educate and send out such. The oldest of these societies is to be found in the Prussian Rhine provinces, and its purposes are conducted by admirable men in Langenberg, Elberfeld, and Barmen. Last year it celebrated its twenty-fifth anniversary, and its first missionary, the founder of the German Lutheran synod of Wisconsin, Pastor Mühlhäuser, of Milwaukee, came over to attend it, and in the course of his tour through Germany awakened a lively sympathy for the mission which the Mother Church in Germany owes towards her daughter in North America. In Berlin also there is a society for the help of German emigrants in the west of Northern America, and from year to year the intercourse between the German Protestants on either side the Atlantic becomes more cordial and profitable. As an example of this, it may be mentioned that a German synod in Wisconsin last year filled up thirteen vacant cures by ministers from Germany, and this was done by the agency of these two Prussian societies. Extensive collections of books have also been sent over, that the congregations and schools of our distant countrymen may share the treasures of German science and German piety. Theological students come over more and more frequently from North America to Germany to learn theology with us, and German theologians go over there to preach the Gospel, and then after some years return to serve the Church of their own country. Thus it appears that the Lord has called the Reformed Church of Germany to exercise in North America, with the concurrence of its various nationalities and denominations, a mission of its own towards the elevation of scientific, religious, and ecclesiastical life.

The Evangelical Superior Ecclesiastical Council of Berlin issued the following charge on the 9th ult. to all the Consistories:

"It has been ascertained in this city, during the Easter holidays, especially when the sessions of the Diet were temporarily interrupted on account of the festival, that in the general prayer of the Church the clause for the Diet has been omitted. To avoid similar misunderstandings in future, we invite the royal Consistory to point out explicitly to the ministry within their jurisdiction that the said clause must continue to be introduced in the general prayer of the Church during the whole period of the session of the Diet to its legitimate close, in virtue of an officially published prorogation emanating from the government of the State."

SOUTH GERMANY.—Whilst the manifestations of light antagonistic of darkness are far from being absent in these countries, yet a Christian observer cannot forbear thinking that light and darkness are verging to an ultimate and desperate struggle for life and death in these regions, as in Germany in general. This will be seen from the following account:

A literary man, of Prussian origin, named Dr. Dulk, who several years ago took up his residence at Stuttgart, lately advertised a public lecture, in which he offered to exhibit "Jesus, the Christian Messiah," in a dramatic manner. The lecture was actually delivered at Tübingen, the university town of Würtemburg, before about fifty hearers, to whom the doctor explained the origin, the proceedings, and in general the life of Jesus, in the most rationalistic manner. As the drama had called forth an opposition from several critics who are purely evangelical men, the irritated doctor undertook to repeat the lecture at Stuttgart before an auditory of about eighty persons, of whom, I understand, the greater part consisted of Jews, who of course delighted in the blasphemies which the lecturer was uttering against the Christian Messiah.

The most conspicuous of his slanderous expressions were, that Jesus was an illegitimate child of Mary (a blasphemy which, if I remember well, was first advanced by Talmudic writers), that he was in love with Mary Magdalene, who was at the same time courted by Judas Iscariot. The latter being jealous of his rival, made the greatest efforts for his destruction, by denouncing him a criminal to the leaders of the Jewish people.

Previous to the exhibition of the drama, some serious people respectfully requested the police-

officer at Stuttgart to prevent the delivery of these offensive lectures, but they were told that there was no law preventive of the Doctor's undertaking, as this belonged to the province of science, which could not be restricted. However, a true Protestant who was among the hearers, approached the Doctor after the close of the lecture, and told him in a solemn manner:

"The man upon whom you have cast an aspersion at this hour, will assuredly be one day your judge, to whom you will have to give a fearful account of what you have told us in this meeting."

The consequence was that an evangelical clergyman announced a course of lectures, in which he proposed to defend the person of Christ, according to the standard of the Bible. The lectures were delivered amidst great applause from a numerous auditory.

Whilst in Würtemberg liberty is given to the advocates of the most destructive tenets, Bavaria is restraining evangelical movements. The Bavarian Protestant consistory has ordered all clergymen to abstain from holding private meetings. The same authorities have stopped the edifying addresses which were delivered in the Deaconness's Institution at Spire, in Palsgraviate Bavaria. A young clergyman has lost all prospect of future preferment in the Church for having printed a sermon in which he frankly advocated and explained the evangelical truth of the Bible; by this, he provoked the anger of the so-called progressive party, which opposed the introduction of a better hymn-book some years ago.

In the principality of Waldec, the authorities have forbidden all missionary meetings, and clergymen as well as schoolmasters have been warned against being members of the Evangelico-Lutheran Missionary Associations.

In the Grand Duchy of Baden the same party long ago severed the public schools from the superintendence of the Church, and in Würtemberg it will shortly take the same means for the same end. The consequence will be most detrimental to the cause of Biblical Christianity if once the liberal party get the upper hand in Germany—for you must know, that German liberalism is far different from that which you have in England. German liberalism and progressism, having sheer rationalism at the bottom, cannot but be finally subversive of Christianity, and every institution and law founded upon the principles of the Bible.

The Pope (says the *Protestantische Kirchenzeitung*) has denounced several works by Professor Frohschammer—*Introduction to Philosophy, On the Freedom of Science*, &c., and invited the author to submit to the "light and easy yoke of the Church." Frohschammer, however, does not recognise the Pope's interpretation of his philosophical views as the correct one; so he has even been suspended in his professional capacity, because it is said not to be the question what opinion he himself has about his philosophic doctrines, in regard to their exposition and interpretation. "The affair," according to a correspondent of the *Allgemeine Zeitung*, is a very serious one; indeed, it must ultimately lead to a decision of the question whether the modern German spirit of inquiry will continue to have any voice allowed it in the general Church. Besides, as the other Professors of philosophy assert the independence of science, it is thought to be intended, or at least that it may result from the circumstances, that the whole business of instructing the theologians in philosophy may be transferred to the hands of the Jesuits.

SWEDEN.—The question of the best mode of catechetical instruction in religious knowledge, has, along with many other questions connected with popular education, been of late a subject of great discussion. At the instance of the Government, one of the theological professors of Upsala has recently visited various Protestant countries of Europe, to gather information as to the most efficient modes adopted in different Churches. His Report has just been submitted to the King, and an edition of 4000 copies has been ordered to be printed for distribution amongst the clergymen and others interested in the cause.

A very undoubted mark of the extended and deepened sympathy awakened in religion, is afforded by the increase which has within the past year taken place in contributions to Home and Foreign Missions. Four quarto pages of an appendix to the April number of the *Missionary Journal* are occupied with the contributions of the previous two months. These have come from every county, and in some cases from very poor people, who have in various instances, entreated to be allowed to give cherished heir-looms and even articles of personal clothing, as they had no money. Some most affecting instances of self-denial and zeal amongst the poor have come to our knowledge. In the midst of all opposition, there is no doubt that the Lord is silently and powerfully advancing his kingdom in the hearts of many.

RUSSIA.—From St. Petersburg (says the *Neue Evangelische Kirchenzeitung*) we have received from a valued correspondent the lately printed reports "Upon the Operations of the Bible Society in Russia," on the "Library of the Evangelical Congregations in St. Petersburg," and on the "Diaconate of the German Reformed Congregation." The first mentioned report proceeded from the pen of Bishop Ulmann, and the others from that of Pastor Dalton. The "Bible Society in Russia," which has been established since 1813, gives a circumstantial account of its operations from 1857 to 1862: these, although not able to sustain a comparison with the operations of the flourishing period of 1813—1816, during which the Russian Bible Society caused the Scriptures to be printed in forty-seven languages and dialects, and when it numbered fifty-seven sectional and 232 auxiliary societies, are still of considerable

importance. Besides the head committee in St. Petersburg, there are nineteen sectional committees working in all parts of European Russia for the diffusion of the Holy Scriptures, without comments or additions, among the Protestants of the Russian empire. They are supported in their labours by 313 auxiliary unions. Between the 29th November, 1857, and the 22nd November, 1862, they had issued 40,448 entire Bibles, 85,852 New Testaments, and 3465 Psalters. The Lutheran population of the Baltic provinces, the German colonies in the south of Russia, the evangelical members of the Imperial army and of the fleet, afforded the most important field for their operations. But even the scattered members of the Evangelical churches in Siberia and Transcaucasia were reached by the beneficence of this admirably directed society. A no less pleasing impression is produced by the accounts from the Evangelical Diaconate in St. Petersburg. Asylums for the disabled, homes for children, Evangelical refuges, a Magdalen Institute, and a well-stocked library of general utility, have either been for many years supported or been recently founded by the metropolitan members of the Evangelical Congregations in the spirit of Christian charity. The German Reformed Congregations, numbering about 2600 members, in which the head-quarters of the Diaconate are established, are now devoting their energies principally to the erection of a large church, the foundation of which they were enabled to lay last year.

The King of Prussia lately sent Pastor Dalton, at the instance of Count Rider, the sum of 100 Frederics d'or, to provide a hall for this place of worship. The Imperial family have of late been paying particular attention to the maintenance of churches of the Greek faith, as well as to the splendour of their decorations. In White Russia there are, according to the reports of a committee nominated for a survey of the churches, several parishes in the country in which for many years it has been impossible to celebrate mass, from the want of the requisite church furniture. Hence subscription lists have been opened, under the Imperial sanction, for the assistance of poor parishes in the governments of Vitebsk, Mohilew, and Minsk, in order to procure priests' vestments, sacred vessels, &c. The Empress and her children have in this manner fitted up forty-seven churches; and a society of orthodox believers in Petersburg has likewise supplied fittings to 512 restored churches. In Lithuania, Volhynia, and Podolia, there are about 1560 Greek churches, which are at present in a poor condition; and these also have received considerable subsidies, *e.g.*, 5000 roubles from the Empress to procure images and ornaments, and 4050 from her sons and daughters for the purchase of Gospels and sacred vessels. The city of Moscow will provide internal decorations for 1191 village churches in Volhynia and Podolia.

TURKEY IN ASIA.—Sulaimania is the capital of this part of the Turkish side of the Turco-Persian frontier. It lies on the slope of the Hamrin range of mountains, which divides the two Moslem empires. It is the seat of a Turkish pasha, and is occupied by a Turkish garrison varying from one thousand to twelve hundred strong. The inhabitants, who are for the most part Koordish-Mahomedans, number between ten and fifteen thousand. The absence of any census prevents me from being very accurate on this subject. We have also here a small Christian and a small Jewish community, the former numbering about twenty families, the latter about one hundred families. The Mahomedan looks upon the Christian and Jew as *Djiaoûrs*, *i. e.*, infidels, and will not allow them to inhabit the same part of the town with him. The Christians live by themselves adjoining the Mahomedan quarter. The Jews live in a distinct village by themselves some five minutes away from Sulaimania. The Christians have just completed the erection of a very nice little church, built of stone. The Jews have also a very decent synagogue in their picturesque quarter.

As far as I know, this is a virgin soil, upon which no missionary operations have as yet been brought to bear. The natives have scarcely ever heard the name Protestant. Certainly the Mahomedans have not. They look upon all Franks as living without the knowledge of the existence of a God. Many is the time when I have been asked, in a grave manner, whether the "Ingleez" (English) believe in a God. It is now eighteen months since the writer came to reside here, and at that time he found the idea of our living without the knowledge of the existence of a God prevalent. One man, a pretty fair sample of the intelligent portion of our community, seeing a hat one day in my house, asked me what it was. I told him it was the European "fez," *i. e.*, cap. He went away horrified, and told one of his neighbours that the Franks are *Kafirs*—infidels—denying the existence of God. "Why," said he, in a burst of pious indignation, "I have just now been calling upon that Frank doctor, and he has showed me the fez they wear in their country: it *absolutely* has a rim right round it, *so that his eyes may not look up to God*"!! My intercourse with the people, which as a medical man is very extensive, has, I trust, to a great degree changed their opinion of us. But of a truth they are not to be blamed for not thinking better of us: the sorry example of what we proudly call Christianity which they see in the Christian community by whom they are surrounded, amounts in their eyes to downright idolatry. What they saw in the creed of those dwelling around them, far from inducing them to relinquish their own faith, on the contrary, inclined and confirmed them in the belief of Mahomedanism being superior to any other.

The Christians of Sulaimania belong to the Chaldean Church, which is the Papal branch of the old Syrian Church. They, in common with all the inhabitants of Sulaimania, though poor, are well to do in the world. They are almost all weavers.

The Jews, who were once very opulent, but now somewhat reduced, are petty merchants, and hold a respectable position in our town.

I said that Sulaimania is the seat of a pasha from Constantinople. When I arrived here, the then incumbent was a fanatic Mussulman, who could see nothing good in any form of worship out of his own creed. He looked upon Christians and Jews as no better than dogs. Thank God we have a better pasha now, one the mention of whose name will gratify at least the Protestant community of Marash, of which he was the governor before he was promoted to this post. Aziz Pasha is a young man of about thirty-five years of age, speaks French and Italian fluently, and is very liberally educated. He understands Protestantism well, and often talks to me of his friends, the American missionaries of Marash. In this connection I cannot help recording what, for an Osmanlee, I think is an affecting incident. One day having read in the *Levant Herald* that Hassan Pasha, the military commandant of Marash, had forcibly ejected an American missionary from his house, and quartered troops therein, I immediately went to the *Serai* and told Aziz Pasha of the fact. He was very much grieved. At the moment he was sitting in the council-chamber, surrounded by the members of our municipal council, men who hold Christianity of any kind at a discount. Turning to them, he said, in a most grave and dignified tone, what I had told him, and then he went on to add, as if speaking to himself: "I am very sorry. . . The American missionaries are my friends. . . They are very good people. . . They are doing much good. . . It is a great pity," &c. Facing his council, he began to explain to them the tenets of Protestantism; told them that "One of the peculiarities of a Protestant is that he never tells a lie." This was a hard hit for them, as the people here are all great liars. There is no dependence to be placed on the word of the best of them. A witness in court has first to be scared to death, and made to swear that he won't lie, and then neither *he* nor anybody else knows whether he tells the truth or not.

BOMBAY.—The population of the Bombay Presidency is, perhaps, a little under twenty millions. The present is the fiftieth year since the establishment of Protestant Missions here. By the valuable statistical tables of Dr. Mullens, it appears that the actual number of converts, communicants, in this Presidency, is under 1000 (it is 965); total of native Christians, 2231. The natural increase of the population in fifty years has been, we may safely say, at least a million.

In the town of Bombay, containing 600,000 inhabitants (the deaths exceed 15,000, and it is an unusually healthy city), there are 157 communicants, or, in all, 405 native Christians. There are far more idolators here than there were ten years ago; far more than there were fifty years ago.

Two-thirds of the converts of this Presidency are in connection with the American Mission, whose principal centre is Ahmednuggur. The report of this mission for 1862 is, on the whole, encouraging, though the progress was not so marked as in the previous year. Sixty-four were received into the communion of the church. But the reception of some of these has proved a stumbling-block to others. A considerable proportion of the converts has hitherto been gathered from among the Mahars, a despised caste, an out-caste indeed. But there is a lower caste, the Mangs; and upon these the Mahars look down with as much scorn and repulsion, as the Brahmins do upon them. Well, there were several Mangs admitted to the church last year. They were welcomed by almost all the Christians; but a few were offended; inquirers turned back; and a strong feeling of prejudice was awakened among the heathen Mahars. Christianity became another thing altogether in the eyes of Mahars, when they found that it received Mangs to its bosom. One is reminded of what the New Testament records concerning the hostility to Paul and his companions awakened among the Jews by the fact that they received Gentiles and Jews into the same fold, making no distinction. It was this, and not merely the fact that Paul preached Christ, that so exasperated them against him. It is well known that the people of this country should learn that Christianity has no "elective affinities," but is as wide in its scope as the providential goodness which shines in the sun and descends in the rain.

The Dheds, in the Guzarat country, are a corresponding caste to the Mahars. We have been much interested of late in accounts received from the Irish Presbyterian Missionaries, informing us of a simultaneous movement towards Christianity on the part of some hundreds of Dhed families occupying the villages around Borsad, the station of the Rev. J. V. S. Taylor. At a large meeting held in that neighbourhood at the beginning of the year, several hundred Dheds, for themselves and others, deliberately testified their wish to be received as Christians. They are under instruction, and we may hope that by the teaching of the Holy Spirit many of them will be enabled to put on Christ. There is a Dhed community in every village, and the movement has extended to some thirty or forty villages. Twenty-seven villages were represented in the meeting just mentioned.

These Dheds and Mahars exist in a certain relation of vassalage to the other villagers, more onerous formerly than at present, but still distinctly traceable; and it is not improbable that many of them are favourably disposed towards Christianity by the social advantages which it will bestow upon them. They are not to be lightly esteemed on this account; though it furnishes a reason why they should be carefully proved, and why great pains should be taken to make them acquainted with the spiritual nature of Christianity.

The American Mission in the Deccan has a body of sixty native helpers, who itinerate in the villages, preaching the Gospel and instructing in-

quirers, and whose agency has been remarkably blessed. The opportunity of still pursuing their studies in Ahmednuggur, during a few months of the year, is afforded them. They are men who are contented with a small salary.

Though the total number of foreign missionaries may not have been much augmented during the last few years, a larger proportion has been directed to India than was formerly the case. Western India has fully shared in this gain. The following is at present the missionary force of the Presidency:

Church Missionary Society.—European missionaries, 15; viz., 4 in Bombay, 4 in Sindh, and 7 in the Deccan.

London Missionary Society.—One missionary at Belgaum.

Established Church of Scotland.—One missionary at Bombay.

Free Church of Scotland.—Missionaries, 8; viz., 3 at Bombay, 3 at Poona, and 2 at Nagpore.

Irish Presbyterian Mission.—Missionaries, 6; viz., 2 at Surat, 2 at Gogo, 1 at Rajkote, and 1 at Borsad.

American Board.—Missionaries, 10; viz., 1 at Bombay, and 9 in the Deccan.

Other American Missionaries.—2; viz., 1 at Bombay, and 1 at Kolapore.

Baptist Missionary Society.—One missionary at Poona.

Another missionary at Porrundhur.

Society for the Propagation of the Gospel.—Missionaries 4, in Bombay.

German Evangelical Mission.—Missionaries, 7 in the S. Marathi country, and 1 in N. Canara.

There is at Nussurabad a missionary of the United Presbyterian Mission.

Adding two East Indian missionaries, we have a total of 60. There are also 9 native ordained ministers: viz., Church Mission Society, 2; Free Church, 3; American Mission, 4.

Out of the 69 ordained labourers, 18 are resident in Bombay.

We remember an expression in a Bombay Journal to the effect that missionaries were as plentiful as blackberries. The comparison was not very felicitous (blackberries are far from plentiful in India); but the idea was that missionaries were very nnmerous. At present, when the number is much increased, they are in the ratio of three to one million of the population.

We are about losing one of our most valuable missionaries. The Rev. Dr. J. Murray Mitchell, of the Free Church Mission, leaves by this mail, and the question of his returu is, we believe, very uncertain. He has in a very high degree the respect and confidence of the entire Christian community. A man of refinement, cultivated taste and sensibility, he has nevertheless been, throughout the period of twenty-five years during which he has been connected with India, heartily devoted to the work of enlightening the people of this land. His linguistic attainments are of no ordinary character. In fact, he has been at once an untiring student and an indefatigable teacher, using the latter word in its largest sense. He has done much for our vernacular literature. Some eight or ten works written by him in Marathi, are among the most popular published by the Local Tract and Book Society. The class of native students acquainted with English is numerous, especially if we compare them with the total number of studeuts. For this class Dr. Mitchell has written one or two most useful books. His *Letters to Indian Youth*, on the comparative evidences of Christianity, Hinduism, Parseeism and Mahomedanism, has just passed through a fifth edition. It is characterised by candour and kindliness, as well as erudition and force of logie; and its style is at once simple and elegaot. In Dr. Mitchell's works there is nothing of the slovenliness too often seen in compositions prepared for a poople of inferior culture. He has done with might what his hand has found to do. We part with him with great regret, for he is especially fitted to be useful here. We doubt not, however, that he will, if spared, be a useful man at home. We trust that a sphere may be opened to him, in which he will be enabled greatly to subserve the cause he has at heart.

The Bhore Ghaut Incline was opened on Tuesday last, the 21st, with no little *éclat*, His Excellency the Governor presiding on the occasion. This stupendous work has been brought to a successful termination by the Great Indian Peninsular Railway Company, after seven and a quarter years of labour. The Ghaut is 2037 feet above the level of the sea; the actual ascent of the incline is 1832 feet; the gradients averaged 1 in 46, the maximum being 1 in 37; there are 25 tunnels, the longest of which is 437 yards, and the total length 3986 yards, about two and a half miles; 8 viaducts on 51 arches; cuttings, 2,067,738 cubic yards; embankments, 2,452,308; 22 bridges. This work cost 1,100,000*l.*, and is believed to be, taking it for all in all, the greatest work of the kind. It is fifteen and a half miles in length, and nothing can exceed the magnificence of the scenery traversed by it. There have been sometimes as many as 42,000 labourers employed upon it. In another year the Thull Ghaut Incline will, it is hoped, be completed, and then Bombay will be in immediate communication both with the uorthern and southern portions of the Deccan.

The development of the commerce of Bombay has been almost unexampled. The value of its exports and imports now exceeds that of any other town in India. The American war has had the effect of throwing an immenso amount of wealth into this place. Landowners have seen their estates doubled in value in three years. I was told the other day, that orders for equipages on behalf of natives, to the amount of 56,000*l.*, had been sent to England lately. A portion of the wealth that has been obtained by the rise in the value of cotton, has been spent in the erection of new temples in Guzarat and Kuttyawar. There is, however, a manifest tendency to adopt European customs and ideas, carefully dis-

tinguishing, however, between those that have a religious element in them, and those that have not. I may say, however, that views of Christianity differing essentially from those of missionaries, meet with considerable acceptance. The Essayists and Bishop Colenso are eagerly laid hold of by young men, who have at some time or other felt the pressure of Scripture truth upon their consciences, but who have not yielded to their convictions. They love to persuade themselves that something like the same uncertainty hangs about the Book of Christians and the books of Hinduism. The native press has done a great deal to familiarise the reading portion of the public with the views of European infidels. This, and the ungodly lives of so many Europeans (now attracted hither in such numbers by the spirit of enterprise), are the two great stumbling-blocks in the way of the progress of Christianity in India.

The Maharaj Libel Case has been the great event in Western India of recent times. The following statement, quoted from the *Bombay Guardian*, shows what bitter feelings have been excited against its promoter in the minds of the old Hindu party:

"We hear that with the view to still further persecute Mr. Kursondas Mooljee, the defendant in the Maharaj Libel Case, the followers of the Maharajs in Bombay, on hearing of his approaching departure to England, took legal advices as to whether they could not with safety excommunicate him for his intended voyage beyond the limit prescribed in the Shastras, and whether, if they did so, they could be prosecuted under any of the clauses of the penal code. The opinion of their lawyers not being favourable to the desired object, they have made a clever hit to achieve it by foul means or fair. A man has been set up to present a petition to the caste, applying for permission to go to China as a trader; and a general meeting of the caste has been summoned to decide upon the application. The resolution will, of course, be interdictory of travel into foreign countries, subjecting all who did so to excommunication. It is intended to apply that resolution to Mr. Kursondas Mooljee."

PUNJAB.—The recent Missionary Conference in Lahore has borne fruit in a variety of ways already, and will doubtless bear much more. Not the least of its effects has been to rouse a missionary spirit where it had long been dormant, and to create one where none existed before. Not only has the cause of missions been brought prominently before the notice of the community, but religion itself has received an impulse which, with God's blessing, will lead to great results. I do not refer to any particular class of the community when I say this, for Europeans and natives, officials and non-officials, have been alike affected in some way, though not all in the same way. Since Europeans in high position have been enlisted in the great cause, and the zeal of the labourers has been so much strengthened, and their hearts encouraged, we have good grounds for hoping that there will arise an increased amount of that "Christian work" which it is the province of your journal to record.

I know of no place where there is so little sectarianism among Christians, and so much brotherly sympathy, as in the Punjab; nor do I know of any occasion on which such a spirit was more beautifully evinced than in our late Conference. Here, if anywhere, a union of churches might be carried out with success. There are practical difficulties in the way, but while the minds of men are so earnestly inclined to union, these difficulties may in time decrease, and eventually disappear. Differences of opinion, leading to divisions in the Christian Church, may be inevitable among the enlightened communities of Western Europe and America, where the history of such divisions is the history of deep religious struggles in the Church working from within, but in a country like this the natives cannot understand all our nice distinctions, and are merely bewildered by them. I have often been amused by the questions put to me by intelligent non-Christian natives here regarding the differences between the various sects. They cannot understand how some "padres," as they call all clergymen and missionaries, are supported by the State, and others by private societies; and when they are told of instances of missionaries coming out to this country at their own expense, and spending their lives in the service of Christ, constrained by love to Him, they will scarcely believe it. But I am certain that the effect produced by such an announcement is most powerful, and leads them to ponder seriously on the hidden principles of Christianity, which can call forth such self-sacrifice as it does. In the case of Hindoos this circumstance is peculiarly noticeable. Theirs is a religion which admits of no converts, and acts rather in the opposite direction, by excluding from their number all who deviate from the Hindoo faith. They cannot comprehend how Christian missionaries are so anxious to promote the welfare and change the belief of those so different in race, habits, and every condition from themselves, until their eyes are opened by the Spirit of God.

I think it highly desirable, in this respect, that there should be a marked line between European missionaries and the rest of the European community, who, in a province like this, are almost exclusively officials and military men. As long as there is no distinction the natives are apt to regard missionaries as paid agents of the State appointed to perform a certain work, and follow their profession just as soldiers and magistrates do. None feel this difficulty more than the missionaries themselves. They know that the less they are identified with the governing class, the better for the progress of their cause. But at the same time it is most advantageous that the governing class should take

an interest in, and afford direct encouragement to missionary enterprise. This they do in the Punjâb by their liberal contributions, by their influence, and often by personal co-operation. There are still men who see great danger in the countenance afforded to missions by officials, but I think this a complete delusion. Were Christian men not allowed to act according to their private convictions, it is probable the best part of the service would resign all connection with the State, and leave their places blank.

Here in the Punjâb we are making great efforts to educate the higher classes. There is a government school at Lahore, in which the upper department is devoted exclusively to the sons of native gentlemen of rank. They are most intelligent scholars. They are most eager for the acquisition of knowledge. In the course of time they will form a large class of educated, and almost Europeanised, gentlemen, who will, by their influence over the people, render education "fashionable," and do their utmost to promote it in the province. They will, moreover, be called upon to take part in the administration of the country, and their careful training will enable them at once to fall in with our ideas. It is a remarkable fact that when a government school was started in Lahore, where a large mission school already existed, so far from drawing off scholars from the latter, such an impulse was given to education that the number of scholars in the mission very soon doubled, and is now, I believe, about 500.

This would lead me into the question of how far schools, as they are at present conducted by missionaries, tend to the promotion of Christianity. This is a large subject, and I cannot here enter upon it fully. While it is to be feared that the majority of the scholars attend such schools for the sake of the valuable secular knowledge they there acquire, and the advantage this gives them in obtaining government or other employment, there is no doubt that a school is one of the most hopeful audiences a missionary can have for preaching the Gospel to. He sees the boys every day, knows their characters and condition, they become attached to him, and are in every way calculated to be impressed by what he says on the subject of religion, which is the real end of all his teaching. Here is the advantage of resigning all education into the hands of missionaries, or, at all events, private parties, assisting them by grants-in-aid. The missionary education is frequently better than that supplied by government—always as good—and is at the same time a means of promulgating Christian truth.

Something will soon be done in the way of female education in the Punjâb. I think it might be carried out on Mrs. Mullens's plan with as great success as she attained, or even greater. The people here would not offer much opposition if it were set about in the right way. The chief difficulty will be to find ladies able and willing to undertake the work. Not only is great tact and even temper necessary for such a work, but a familiarity with the vernacular is indispensable.

A Tract and Bible Society for the Punjâb has been established. Many of the leading officials are among its supporters.

The American Missions here are suffering from want of funds, owing to the war. A subscription list has been got up for their relief, and contributions flow in freely. Goojranwala has recently been occupied as a mission station by the American United Presbyterian body.

Some of the American and other missionaries, towards the eastern extremity of the Punjâb, have gone to the annual fair at Hurdwâi, on the Ganges, to do good among the devotees and pilgrims. When the annual commercial fairs on the Indus, now talked of, are established, there will be a similar opportunity for others in this province. Great masses of people are collected at these fairs, and much may be done among them.

Dr. Mullens's Statistics.—The *Friend of India* contains the following, on Dr. Mullens's statistical tables:

"Mere numbers cannot gauge the real, although they may show the political, progress of Christianity in the East. As Dr. Mullens remarks, they tell us nothing of the *quality* of the missionaries and their converts, of the nature of the trials through which the latter may have passed, of the kind of instruction imparted in the schools. To supply this Dr. Mullens had prepared a work independent of the statistical tables, enriched with contributions from such missionaries as Dr. Caldwell of Tinnevelly, Mr. D. Fenn, Mr. W. Clark, Mr. Ballantine of Ahmednuggur, Mr. Hale of Madras, and others. But two-thirds of the MS. were lost in the wreck of the *Colombo*. The writer is now engaged in restoring the loss as far as possible, and hopes to complete it in three months.

"Briefly stated, the progress in ten years is this. As to foreign missionaries, we must deduct 48 native missionaries included in the 443 of 1851, which will show that the number has increased from 395 to 541 or some 35 per cent. The native agents have risen from 698 to 1959, and of the latter 183 are ordained. If to this we add the fact that the infant and poor native Church has contributed 21,809*l.*, and of this no less than 18,000*l.*, in the last three years, we have a gratifying proof of its self-development. Still more hopeful is the fact, which the former inaccurate returns seemed to contradict, that missionaries now teach no less than 75,511 boys and 21,063 girls, or 96,574 in all, a number nearly equal to all those who receive in State schools a purely secular and non-moral education. Of the boys, 48,390 are taught in 1811 vernacular schools, and 23,963 receive an English education in 193 Anglo-vernacular schools, while 3158 are supported in 108 boarding-schools. Of the girls, 4201 are taught in 117 boarding-schools, and 16,862 in 373 day-

schools. And this work is done by 31 societies, chiefly in England and America, who have 386 stations, with 2307 branches, and 1542 churches. Their agents have translated the Bible, or parts of it, into 19 languages, have translated books into 7 others, or 26 out of the 30 spoken in the empire. From 25 printing-presses they have in ten years circulated 1,634,940 copies of the Scriptures, and 8,604,033 copies of other books and tracts. And all this has been done at an annual cost of (in 1861) 294,000*l.*, one-sixth of which was subscribed on the spot. A quarter of a million sterling is, at the least, the annual tribute of Anglo-Saxon Christendom to India. When we state that Government in 1860-61 expended on the secular education alone of youths, hardly more numerous than those taught in Mission Schools, the sum of 298,004*l.*, or only 4004*l.* more than was spent on the vast agency of missions, will not the State be convinced that the folly of continuing a monopoly of education with public money is not less than that would be of reverting to the days of the trading East India Company and the exclusion of all private enterprise? Against the hundred thousand youths directly taught by the State in 1860-61, let us set the nearly hundred thousand taught by missionaries, the 213,182 loyal Christian subjects trained by them, the literature and enlightening influences diffused by them, and have we not an argument for the immediate extension of the grant-in-aid system, which the old civilians who believe it to be politically dangerous to educate the masses ought not to be allowed longer to resist?"

CEYLON.—Among the Moors of Ceylon, who are all Mohammedans, there are often serious feuds, as we have here the two great parties into which the sons of Islam are almost everywhere divided. On the 6th of April more than a thousand people, prepared to do battle, accompanied a funeral procession at Colombo, under the supposition that the persons who had charge of the Moorish graveyard would forbid the corpse to be interred in the ground under their care. The body was, however, allowed to be interred without opposition, as the overwhelming masses by which it was accompanied would have rendered resistance of no avail. The excitement was great during the day, and nearly all business was suspended.

Archdeacon Wise returns to England almost immediately, which will necessitate several changes in the appointments of the chaplains. The Bishop of Colombo has addressed an assembly of coolies gathered together from the estates near Kandy. His experience at St. Helena leads him to think that the most powerful impression is made upon the mind, when men are collected together in masses. At a clerical meeting held some time ago in Colombo, he dwelt upon the good to be done by the agency of interpretation, and recommended the clergy to avail themselves of its help, but to take care that the interpreter was equal to the task. He wished to see a fresh impulse given to missionary exertions, and hoped that *all* his clergy would render their assistance in this great work, that would require for its accomplishment, every effort they could put forth, under every possible form. He was ready to render his own personal aid, whenever he could be of any service in promoting the interests of Christianity. An influential meeting was held at Kandy on the 7th of April for the purpose of forming a Diocesan fund "to extend and maintain the Church of Christ in Ceylon, especially among the native races," by grants-in-aid to provide the stipends of clergy and catechists, or increase them when insufficient; to build and repair churches, schools, and parsonage houses, and to provide for the endowment of churches and schools. The bishop, on moving the first resolution, said that though he viewed his labours among Europeans as very important, he considered that the actual missionary work has a still greater claim upon his attention and time. It was for this he left at first the quiet of an English parish, and it was the thought of the thousands who are heathen still, in this land so interesting from its relics of a mighty past, which brought him to the island; and in seeking to save souls he was willing that his life should be expended, if God granted him strength and opportunity. These motives and principles are new to the populations of Ceylon, and their presentation from such a source cannot fail to be productive of much good.

The Buddhists are forming village associations, for the defence of their system, and the annoyance of those who continue to profess Christianity. Two meetings have been held in Galle, in relation to questions arising from this contest, at which there was much unfairness upon the part of the heathen. In one of the courts of justice, some professing Christians have been fined for a foolish assault upon the priests. The warfare is conducted with vigour by both parties, by means of the press; on the one side the arguments are overwhelming, and on the other the abuse. But the defenders of the truth are confident of victory, and rejoice in the evidences thus presented, that the other side of the cause is supposed to be in danger.

CHINA.—I wish I could place before your readers a life-like picture of Hong-Kong. A great sterile granite mountain rising everywhere abruptly from the sea, a few years ago, like a hundred other islands scattered about these waters, either uninhabited or occupied only by a few poor fishermen, now the seat of a vast commerce and the home of myriads of busy workers. A large and populous town skirts the base of the hill for three or four miles, containing lofty warehouses, offices, and shops, and the dwellings of 100,000 Chinese. Above, the imposing residences of the merchants climb the hillside like a flight of steps. Here you will find people from a dozen nations of the East and the West: the Parsee clad in faultless white, the turbaned Mussulman, the Hindoo, the Malay, French, Ger-

mans, Dutch, Swiss, English, and Americans. Among this motley population two elements preponderate and give a distinctive character to the place: the English, as lords of the soil, are most numerous and influential among the residents from the West; the Chinese, as composing more than nineteen-twentieths of the population.

You will remember I referred in my last letter to the incredulity of the Chinese when told that the Christian doctrine is a living power, able to mould the hearts and lives of men into conformity with its exalted ideal. When in Canton I have sometimes thought, if I could but take these sceptical individuals to my own favoured land,—if I could show them some great city ceasing from its toil on the Sabbath-day, the streets silent, the shops and factories all closed, the people gathered in large assemblies to worship God without the aid of any image or visible symbol of His presence,—if I could lead them through our hospitals, our asylums for the orphan, the blind, the aged,—if I could take them to our monster gatherings at the Bible Society and missionary anniversaries,—if I could, above all, place them in a position to mark the living power of Christianity in godly families, and in the holy character of individuals,—then they would believe, then they would exclaim, "We will go with you, for we see that God is with you of a truth!" And yet, how much would an observant heathen witness in England to counteract the moral effect of this, the brighter side. There is a kingdom of darkness among you, as well as a kingdom of light, and if the heathen should refuse the evidences of the one on account of the presence of the other, we should deplore, but could not be surprised.

Now, it has occurred to me, during my present visit to this colony, that here in Hong Kong the very wish I had is, in a manner, realised. Would I place the prejudiced Chinese, with all his bigoted contempt for the outer barbarians, and his immovable complacency in the superiority of his own nation, his own philosophy, his own sages, in close contact with the foreigners he despises—here it is done. Would I make him an eye and ear witness of our science and arts, of our social life and political freedom, and of the practical working of Christianity amongst us—here it is done. In this place are thousands of Chinese living all around, and in the very houses of, a few hundreds of the English. Not an Englishman here who can avoid the watchful scrutiny of the wary Chinese. When he sits at meals there is the "boy" waiting behind his chair; his wife is attended by her "amah," and the children by theirs. Coolies do the domestic work, carry his messages, attend to his horses. There are chair-bearers to carry his sedan, the comprador to take charge of his money and assist in business transactions. Chinese linguists interpret for him, Chinese shopkeepers and artisans of all kinds vie to secure his custom. The Chinese watch the English with the eyes of an Argus; and a thousand reports of their behaviour circulate round the island, and travel to all parts of the adjacent province of Canton, when the Chinese return to visit their native villages. Yes! Here in this little island, England and China, Christianity and idolatry, the influence of a thousand years of Divine revelation and that of three a thousand years of human superstitions, are brought face to face! This, surely, is a fact worth examining. A moral power is exerted by it, either for good or for evil, which perhaps has more influence on the Chinese mind than the labours of a hundred missionaries. Into which side of the scale is this weight of influence thrown? The All-seeing alone can trace out all its various ramifications, and sum up its ultimate results. For myself I cannot help feelings of sadness and humiliation preponderating when I try to estimate the true issues of the phenomenon. It is far from pleasant to me to write as an accuser of my countrymen, but I cannot refrain from expressing my conviction that the moral weight of England, as represented in Hong Kong, is not an assistance to the missionary's labours for the evangelisation of China.

On this rock amidst the waters we have Christianity and idolatry brought face to face; I wish I could add, into actual conflict. But this I would dare to say, if all Hong Kong were to read this letter, that the two hostile principles seem to have agreed to a perpetual armistice, or rather never to have commenced the war at all. There are a few missionaries here, it is true, but they are not called to their work, nor sustained in it, by the Hong Kong residents. They represent the interest felt in the condition of the heathen by millions at a distance, in England and Germany, not that of the so-called Christians who are living amongst the heathen. And as a rule these missionaries meet but with slight sympathy and assistance from the residents. A few contributions are given to schools and other adjuncts of missionary work; but, as far as I am aware, there is not a single institution for the good of the Chinese (with the exception, perhaps, of the Morrison Education Society), to which Hong Kong can lay claim as its own. What efforts are being made, originated from the missionaries, and even now would soon cease if the missionaries should be removed. This will appear more evident when I give you a detailed account of the missions, schools, &c., in a future letter. Turning from public institutions to private efforts, there may be persons trying to do good to the souls of the Chinese in secret; if so, they succeed certainly in keeping their good deeds secret, for I have not had the pleasure of hearing of them. The Chinese language, it is true, is a great barrier in the way of the Christian residents; but even this, perhaps, could not prevent a yearning pity for the heathen and a fervent zeal for God's glory from finding some outlet. And the greater the difficulty in the way of personal effort, the greater the shame that these merchants and others have not their own Hong Kong Missionary Society, and their own representatives supplying their lack

of service in the missionary warfare. I would not have you suppose that there are none in this colony who love our Lord and Saviour Jesus Christ, and to whom the advancement of His kingdom is dearer than their daily bread. I speak only of the general attitude of the community toward heathenism, and this undeniably is *to let it alone*. The spectacle of this indifference can hardly fail to indispose the Chinese mind to receive the Gospel; and in other respects also, I fear, the undesigned moral influence of this colony is not on the right side. The Sabbath is not strictly observed. The pursuit of wealth, and a frivolous round of amusements, must be prominent characteristics of the foreigner in the eyes of the Chinese. Worse than this, the counterparts of their own vices are too often discerned by them in persons they suppose to be Christians. Do Chinese eat opium? Foreigners can get drunk: a more offensive and probably fully as pernicious a practice as the former. Do Chinese gamble? They cannot be ignorant of the betting, the card and billiard playing, of the foreigner. Are the Chinese immoral? Too many foreigners countenance them in the practice of degrading impurity. "No man is a hero to his valet-de-chambre." Many a Chinese servant must be aware of passages in his master's career far from entitling that master to the higher name of Christian, but alas! degrading that name in the mind of the servant.

Far be it from me to paint in blacker colours than the original. I have myself some highly-esteemed Christian friends in this place, who perhaps will be grieved to have such a picture as I have been compelled to draw laid before them. Still I must be faithful. Without denying that there are good people in Hong Kong, and many decent and moral people to whom the epithet good could hardly in the highest sense be applied, the case does stand as I have represented it. We have the representatives of Christian England in closest juxtaposition with the heathen Chinese; and the Chinaman sees in them little to recommend that Christianity. Can you wonder, then, at the slow progress the missionary is making? But it is not mainly to account for our want of success that I thus write. It is my earnest desire that England may come to understand her great responsibilities, the glory and the shame of her position before the nations of the East, the power that she has to serve the kingdom of Christ if she use it, or the almost impassable stumbling-block she may become to the triumph of the Gospel if she neglect it. May the bright day soon dawn when the coast of China shall be fringed with communities of English Christians who shall be so many living witnesses for the truth of Christ's revelation in the eyes of the heathen!

SOUTH AFRICA.—Messrs. Chapman and Baines have effected their tedious and hazardous passage across the African continent from Walwich Bay to the Zambesi. The Victoria Falls were pronounced by Dr. Livingstone, their first European discoverer, to be one of the most extraordinary wonders of the world. His account of them, published in his volume of travels, excited the astonishment of every reader, and now, instead of having been exaggerated in any degree, it is found to greatly under-estimate the marvellous reality.

Orders have been received for the recall of the Livingstone expedition. The home authorities—while highly applauding the enterprise and zeal of Dr. Livingstone and all his officers, and while fully appreciating the interest of the geographical discoveries achieved—do not think that these are practically of sufficient importance to justify the continuance of the heavy outlay required for them. They have accordingly ordered that the expedition shall return home as soon as possible, that the *Pioneer* steamer shall be given up to the admiral of the station, and that all the accounts shall be closed by the end of the year.

A most distressing and fatal accident has occurred at King William's Town. The Rev. Mr. Liefeldt, of the Berlin Missionary Society, left home with his three daughters (aged eighteen, twenty, and twenty-four years) in a waggon to visit a neighbouring station, when, in crossing the Buffalo River, which was full at the time, the waggon was capsised, and all in it cast into the river. The three young ladies were unfortunately drowned.

Letters from Kuruman, where the venerable missionary of the London Society, Robert Moffat, is stationed, mention that the Rev. Mr. Thomas is still with the Matabele, where the mission, so far, has been very promising and flourishing, and has even gained the friendship of the powerful chief Moselekatse. The Rev. Mr. Price will very likely settle down with Secheli's tribe. It was intended that he should make another attempt among the Makololo, where he and his friends were so cruelly treated a year or two ago; but it was thought better not to make the venture until some assurance was obtained of the probable reception the mission would meet with, and the Rev. Messrs. Mackenzie and John Moffat were to go first and spy out the land.

Mr. James Cameron, Sen., of Cape Town, is about to leave for Madagascar, to superintend the erection of the memorial churches. Mr. C. was engaged at Madagascar as a lay-assistant to the English missionaries there nearly forty years ago, and his return now will, no doubt, be of important service, as from his practical knowledge as an artificer he is eminently qualified to lead in developing the rich resources of that country, and in opening up a trade between it and other lands.

The case of the Synod of the Dutch Reformed Church has been argued before the Supreme Court, but judgment has been reserved. The blessed effects of the revival in religion are manifesting themselves in extended missionary operations among our Dutch brethren. Five years ago the Synodical Committee of Missions received about

500*l.* per annum, whereas last year its income was 2500*l.* The South African Christian Book Society is putting forth its efforts to spread books of a pure character in and beyond the colony; in many homesteads it has already introduced Dutch translations of Memoirs of R. M. M'Cheyne, Hedley Vicars, &c., &c. The *Wekker*, a religious monthly somewhat similar in tone to the *British Messenger*, has a circulation of nearly 5000. It is doing its work faithfully and efficiently. Christian Conferences are held from time to time in various parts of the colony. One has just been announced under the auspices of the Rev. Dr. Robertson, the zealous minister of Zwellendam.

A large mission congregation, constituted from among the manumitted slaves on the very day of the emancipation, 1st of December, 1838, has been admitted into Church-fellowship with the Dutch Reformed Church. There are, at present, upwards of 2000 of them who bless the name and the memory of Wilberforce, through whose unremitting efforts their fathers and they themselves were made free. There are upwards of 450 Church members or communicants; they are under the pastoral care of the Rev. Dr. Henry Faure, who is at present in Europe seeking aid to liquidate a debt of upwards of 2000*l.* which still remains on their Church.

UNITED STATES.—The hearts of all Christian men, on both sides of the Atlantic, have been rejoiced during the past year, and especially within the last few months, to find that the operations of the benevolent agencies which the charity of our American Churches has instituted, have suffered less diminution than was dreaded by their ardent friends. In fact, while there has been an unavoidable curtailment in some directions, it is gratifying to notice that the very necessities of the great conflict in which our country is at present engaged, have elicited the manifestation of greater Christian activity in other and more novel paths of usefulness. A twelvemonth ago our Bible, Tract, and other religious Societies were appalled by the prospect of a year of unprecedented financial complications; but so far are these fears from being realised, that many of them have reached its close with larger resources than they possessed at its beginning. The reports of these societies will be published in connection with their approaching anniversary meetings. Meanwhile let me call your attention to the work of the *Board of Publication* of the largest of the branches of our American Presbyterian Church (the Old School). Its sales have been increased by several thousand dollars over those of the year 1861-2, and its receipts for colportage are also in advance of those of that year. But the most cheering fact is one contained in a paragraph which I extract from the organ of the Board:—

"The great work of the past year has been found among the soldiers and sailors. Since this war began, probably *half a million* of men in the various armies, and on shipboard, in camps and hospitals, our own men and Confederate prisoners, have received, through the agency of this Board, the invitation to salvation through Jesus Christ. Hundreds of chaplains, pious officers and others, have been acting as voluntary distributors of our books and tracts, and we have had manifold reason to thank God for the attending and converting influences of His Holy Spirit. Although not so in a pecuniary point of view at all, yet if we were asked which has been the *best year* of the Board's history so far, in regard to usefulness, we would not hesitate to say the year 1862-3."

This testimony is certainly very encouraging, and gives us a glimpse of the "silver lining" of the black cloud which has so long overcast the sky of our country. And besides the good which has, we may confidently hope, been accomplished by the organisations employed in the distribution of good moral and religious books among our soldiers and sailors, much more has doubtless been effected by private individuals. The great curse of our army has been the large amount of unoccupied time, and the consequent temptation to which the soldier is subjected to indulge in low and profane conversation, in gambling, and other immoral practices. To endeavour, in part at least, to supply the lack of suitable reading for the soldiers during their unemployed hours, great numbers of copies of religious newspapers have been and are weekly sent, chiefly to the chaplains or pious officers of regiments, who gladly consent to act as distributing agents. The journals, with praiseworthy liberality, have uniformly seconded these efforts, by reducing very considerably the price of the packages thus despatched. It is the constant testimony of those to whom such publications are entrusted, that they are accepted with the utmost eagerness by all to whom they are proffered, and that they are not only read by them, but circulated, by exchange, throughout the entire camp. In this way Roman Catholics and professed unbelievers in Christianity, read with no hesitation productions which at home they would absolutely have refused. I see also that the American Temperance Union has circulated 800,000 tracts on the evil of drunkenness, since the commencement of our national struggle, among our soldiers in camp.

Our educational institutions throughout the northern states of the Union have been much less seriously affected by the prevalence of war than it was at first anticipated would be the case. In the western states a larger proportion of our youth who were receiving a liberal education, enlisted in the service of the United States, than in the more densely populated east. Nevertheless, very few of the colleges even in that part of our country were closed, and even in the border state of Missouri, I learn that Westminster College, situated in the very centre of the district where the war has at times invaded the sanctity of home, has resumed its exercises with a promise of good success. The majority of the older colleges on the Atlantic coast

show by their catalogues an equal, if not a larger, number of instructors and students than that exhibited before the outbreak of the rebellion. Princeton and other Theological Seminaries are in a flourishing condition. In some there is a falling-off in the number of young men preparing themselves in these schools for the Gospel ministry, attributable no doubt, in great part, to the difficulty experienced in obtaining such facilities for self-support as were afforded them as teachers or colporteurs a few years since.

I may mention, in this connection, the gratifying circumstance, that very large donations have been made recently to some of those institutions of learning, as well as to churches involved in debt for their places of worship. Christian merchants, especially those in the provision, produce, and dry-goods trades, and whose receipts have been unexpectedly large, in consequence of the great impulse which has been given to these departments of business by the development of the war, have in many cases consecrated no inconsiderable portion of their gains, as a thank-offering to the Lord. Two brothers, wealthy manufacturers in this city, recently contributed the sum of 30,000 dollars to the endowment of the principal Baptist college in the State of New York, on condition that an equal amount should be raised by other friends of the institution for the same purpose. And our weekly journals, a few days ago, contained an extended list of churches which have completely cancelled their indebtedness. St. Paul's (Methodist) church, three or four Sundays since, after raising no less than 30,000 dollars for this object, had a collection for foreign missions which amounted to one-third of that sum.

No circumstance, perhaps, is more striking in the view of an intelligent foreigner visiting this country, than the great extent to which a spirit not only of courtesy, but of Christian union, characterises the intercourse of the ministers of the various religious denominations. Of course there are exceptions to the general rule, and occasionally even acrimonious disputes arise. As an illustration, however, of the co-operation of Christians of different names in useful undertakings, let me note the fact that the various denominations in the city of Cincinnati, Ohio, have been lately impressed with a sense of the necessity of providing themselves with a theological library, such as should contain all works of importance upon the great controverted points, many of which cannot be procured except at great expense. They have therefore concluded to establish one large and well-endowed religious library, which shall be accessible to all who desire to consult it. Not only all the Protestant churches have united in this movement, but it is said that it has received the hearty support of the *Jewish* citizens, of whom there are a number who, within the past ten years, have become extremely wealthy. It is, indeed, not certain that the Roman Catholics will hold aloof from the undertaking. Several thousand dollars have been subscribed.

You have probably noticed that our President at last appointed a day of fasting, humiliation, and prayer, which was observed on Thursday, the 30th of April. Many earnest Christians throughout our land have been grieved at the reluctance heretofore manifested by the Government to call upon the people to bow themselves down and acknowledge their sins before the face of Almighty God. While Mr. Jefferson Davis has, on several occasions, within the past year and a half, appointed such days of fasting, and has made the loudest professions of reliance upon the support of the Divine Being, it has been a matter of deep regret that less apparent recourse to the Throne of Grace has been recommended by our rulers. It has been too much taken for granted that because our cause is, at least in our own eyes, one which the Almighty must look upon with favour, while the course of the rebels has from its beginning been pursued in defiance of established rights, there is no occasion for a special season of humiliation and prayer. I fear, too, that there has been far too much reliance upon our superior resources in men and means for carrying on war; and that among our public men, that infidel saying of Napoleon, "that God is always on the side of the heaviest artillery," has too much expressed the prevailing sentiment. But our Christian people have never participated in such a belief, and they have seen in our frequent disappointments, a marked rebuke of our national sins, and especially of our too great confidence in an arm of flesh. You will be gratified to see that these chastisements have not been without a salutary effect, even upon those who make no profession of religion. I consider the following resolution of the Senate of the United States, unanimously passed in the closing hours of the last session of Congress, to be one of the most promising signs of good in the future:—

"Resolved, That, devoutly recognising the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favour, and at the same time deploring the national offences which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurances of His Word to seek Him for succour according to His appointed way, through Jesus, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating Him to enlighten the counsels and direct the policy of the rulers of the nation, and to support all our soldiers, sailors, and marines, and the whole people, in the firm dis-

charge of duty, until the existing rebellion shall be overthrown, and the blessings of peace restored to our bleeding country."

In accordance with this request, the proclamation for a day of fasting, humiliation, and prayer, was issued, signed by the President, and countersigned by Mr. Seward.

JAMAICA.—In the parish of Trelawny there is, just now, an interesting movement in favour of the British and Foreign Bible Society. Jamaica, in common with other parts of the world, is largely its debtor; but of late little has been done to repay the obligation. Here and there a congregation, moved by its zealous pastor, has made an annual collection; and during the last few years a laborious and devoted missionary has rendered occasional service, as an authorised agent, in furthering the Society's objects. As the result of his efforts a few auxiliaries have been formed; but in no part of the island have the claims of the Bible Society been responded to as they ought. In this respect no parish has been more behind than Trelawny. Now, however, an earnest effort is being made to awaken its Bible-loving inhabitants out of sleep.

There has long been an auxiliary; but for several years it had only a name to live, while it was dead. New officers and a new organisation have been instrumental in giving it new life. The last anniversary was a happy exemplification of the essential ONENESS of the Church of Christ. In the morning a sermon was preached by the rector in the parish church, which was listened to by ministers and laymen of every Christian denomination. At the close of the service the church vestry became the committee-room, in which the Baptist, the Presbyterian, and the Churchman united in consultation respecting the interests of the common cause. At night a public meeting, numerously attended, was held in the Wesleyan chapel, presided over by the preacher of the morning, and was addressed by speakers of each denomination of Christians, who seemed only to know their *One Master*, even Christ. The meeting told with practical effect; and an effort is being made to raise, during the year, in connection with the auxiliary, a sum of not less than 100*l.* in free contributions, apart from moneys expended in local Bible circulation. So in this, as in other relations, Christianity will develope itself according to that primal law of its nature, by which whatever is done in its name, is found sooner or later bearing fruit after its kind.

In the Church of England here, the late Archdeacon Williams has been succeeded by Mr. Rowe, an earnest-minded man, who promises to exert a useful influence. He is already making it felt both in the school and in the church. On a recent visit to Hanover he was one day making inspection of the endowed school at Lucea; the next he was preaching to a numerous congregation at Green Island; and on the Sunday following he was again at Lucea preaching extempore sermons in the parish church, both morning and evening, to crowded congregations. Such men would make the Established Church in Jamaica a great power for good. The worthy Archdeacon has also become Island curate of a beautiful little church about the centre of the parish of Trelawny, near which he resides: and already the building, which had almost become empty, is crowded with worshippers every Lord's-day.

SUGGESTIONS AND REPLIES.

THE PROTESTANT CHURCH IN ALGERIA.

SIR,—I hope that you will allow me through the medium of your publication to answer in a few words the letter from "G.," dated Loughton, Essex, which you inserted in your April number (page 128), and to inform him that he has either been ill informed, or that he has drawn incorrect conclusions from his information.

It is not my place to pass any eulogium on the Church of which I am one of the pastors. But I may safely say that your correspondent was led into error when he was told that the Church of Algeria was completely *inactive, asleep, and barren*, and that it *was prejudicing the minds of the people there against Protestantism.* To say the least, there is in these assertions much exaggeration and wrong feeling. His *assertions* do not touch the statements contained in your number of the 2nd of March on the subject of the Protestant Church of Algeria, and of the efforts made by the pastors to multiply schools, public libraries, and all the means of instruction and edification which that Church requires. There is nothing inaccurate or partial in that testimony, nor in the statements of the *great distances* which the pastors have to travel in order to carry the consolations of their ministry to their scattered brethren. If that ministry has not yet borne all the fruits that might have been desired, would it not have been fairer, before accusing the pastors, to have inquired whether there are not in the local circumstances difficulties which are greater here than elsewhere, and which are calculated to retard the growth of those fruits? *Paul plants, and Apollos waters: but God gives the increase.*

As to the determination taken by the clergyman from whom he derived his information, and who with the advice of a colleague considered it to be his duty to counsel a Frenchman who had formerly been an infidel, to remain in the Roman Catholic Church, for fear lest, "under the influence of The Protestant Church of Algeria," he should fall back into his old state of unbelief, I do not judge him; it

may have been a conscientious determination. But if that man had attached himself to our Church, he would not, I dare assure your correspondent, have found any pastor who treated the duties of his office as lightly as I have seen them treated by two English clergymen, and that not later than last year. These two ministers, who had the privilege of gathering together every Sunday a pretty numerous congregation in a place of worship that had been lent to them purely from motives of fraternal affection, used to content themselves with reading the ordinary prayers, without adding thereto one word of instruction or of exhortation. They were nevertheless in sufficiently good health to be able to travel about the country all the week in search of objects of interest and scenery. However asleep or barren the Church of Algeria may be, it is long since she has seen any pastor who *moderated* his *views* and his principles of conduct to such an extent.

In hope that you will have the kindness to insert these few lines in your next number, I beg you, sir, to accept the assurance of my feelings of respect in the Lord.

The President of the Central Protestant Consistory of Algeria.

(Signed) T. Coynep.

READING FOR THE ITALIANS.

Dear Sir,—As you have devoted a few pages of your valuable periodical to suggestions regarding missions, I am induced to offer one in relation to Italy. In every country, the higher classes are the most difficult to reach in our evangelical efforts, and in Catholic countries this is especially the case with the ladies, who are so much under the influence of their confessors. From the reports of recent travellers in Italy, it appears that the reading of ladies of rank in that interesting country is of the most puerile description, contemptible in a literary as well as a religious point of view. It therefore appears to me to be an object of great importance to attract their attention and curiosity to books of a higher order, in which evangelical truth might be *insinuated* while they read chiefly for amusement. Memoirs of Italian, French, and Spanish ladies of high rank, especially the first named, ornaments of their own land at the time of the Reformation—such as the Duchess of Ferrara, Olympia Morato, &c.—would be admirably adapted for this purpose. No doubt booksellers would be found in the chief cities of Italy willing to sell such works, though, except in the case of any zealous Protestant, they would not incur the risk of publishing them. If, however, the Italian Committees in England and Scotland would devote a portion of their funds to this object, they would, I believe, greatly promote the religious enlightenment of Italy.

Some Christian gentleman or lady might be found there, of literary talents, who would either compile or translate such works gratuitously. To remove some of the ignorance and prejudice of the ladies will appear very important, when it is remembered that the mothers of the present day will mould to some extent the characters of the men of the rising generation.

I am,

Yours respectfully,

P. S. E.

Author of the "Spirit of Sectarianism, &c."

May 12th, 1863.

MISSIONARY PRAYER MEETINGS.

Dear Sir,—Undoubtedly great as are the direct and reflex benefits of home churches and foreign missions upon each other, they might, I presume, be increased. And the likeliest way of doing this is by drawing the cords of sympathy closer. Thus, if every mission station *in the world* had the special intercession and faith of one or more monthly prayer meetings in England, how its pastor would be encouraged, and how much faster his work would progress! And if every church had its monthly missionary prayer meeting, and that meeting had its corresponding station "afar off," from which to hear original reports (which might be afterwards published), and of which to make a subject of prayer, individually and collectively, how much the whole mission world would gain to every one in interest, and how improved in tone and in matter some of the prayers offered would become! Missionary prayer meetings would lose that vagueness and generality which are so damaging to a faith grounded upon Matthew xviii. 19: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

It might sometimes happen that the missionary might be personally known to the members of a home church, as having from amongst them gone to preach the unsearchable riches of Christ in the uttermost parts of the earth. But, whether known in the flesh or only by report, a friendship based upon world-wide discipleship and holiest sympathy would arise, riveted in most instances by the record and recollection of some souls saved "by the mutual faith" of us and him.

Benefits already great would, it appears to me, be increased tenfold by the adoption of some such plan as the above, the suggestion of which I feel glad to be *able* to *make* to *all the churches* through your columns.

May, 1863. W. S. Caldecott.

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